

THE

1131 / 36

# CASE

OF

Mrs. *Mary Catharine Gadiere*

Against the JESUIT

Father JOHN BAPTIST GIRARD

In a MEMORIAL presented to  
the Parliament of AIX.

Wherein that Jesuit is accused of seducing her  
by the abominable Doctrines of Quietism,  
into the most criminal Vices of Lewdness,  
and under an appearance of the highest  
mystical Devotion, deluding into these  
Vices six other Females, who like her, have  
put their consciences under his direction.

With a PREFACE by the Author.

Containing a short and plain Account of the  
of proceeding according to the Laws and Customs  
of France in Cases of this Nature.

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THE TENTH EDITION CORRECTED.

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EDMUND BURGE

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The Publisher's

# P R E F A C E.

*THE great noise which the Affair between Father Girard and Miss Cadere has for some time made in the World, is not the only good reason that may justly be given for publishing this state of it in English. For we hope the following account of that young Lady's sad story will not only entertain the Reader's curiosity, but convey a most excellent and necessary lesson to every virtuous Fair one, every tender Husband, Parent and Brother, to every British Subject and true Protestant. Here they will see by what villainous and diabolical arts the Romish Priests, but especially the Jesuits, usurp and maintain an absolute dominion over the Consciences as well as the Persons of their Devotees; upon what principles they claim a Privilege for committing the most horrid crimes, and by what means they secure impunity; here they will see what they may justly expect will be the fate of their Wives, their Daughters and their Sisters, should they for their sins be delivered up to the Infatuations of Popery and an implicit Obedience, to cunning and wicked Confessors, who will artfully worm themselves even into the secrets of their Hearts, and perfidiously make use of that Advantage to ruin their Virtue: Hence they will learn Gratitude to the immortal Memory of him who rescued us from Popery, and its inseparable companion, Slavery of Body and Mind; and hence they will learn Duty to that Royal Family which is our strongest Protection against both.*

*This Memorial was originally drawn up by that eminent Lawyer and celebrated Advocate Monsieur Chaudon;*

Chaudon; and though composed in a hurry bears very evident Marks of his great Genius. On Account of the Author's Reputation, and the real Merit of the Performance, as well as the curious Nature of the Subject, there was so pressing a demand for it at Paris, that it rose to four Pistoles before a new Edition could be worked off.

For my own sake and that of the Public, I hope I have not done him much injustice in changing his Dress; some he must unavoidably suffer: but of that I must leave the Reader to judge, after I have acquainted him that the following Piece is not a bare Translation of Monsieur Chaudon's; for though it contains his Account of the Matters of Fact, and his admirable Pleadings upon them, almost word for word, yet it was thought proper to give only an Abstract of the Proceedings, freed as much as possible from the French Law Terms, which would neither have been entertaining, nor indeed intelligible to any but a Civilian, and to explain those few that were necessarily retained by Notes at the bottom of the Page.

But perhaps it may not be unacceptable to some, if I insert here the plainest and shortest account I can of the Methods of proceeding according to the Laws of France in cases of this Nature.

There are in France several Tribunals which are subordinate one to another, and have different degrees of Jurisdiction. That of the Bishop's Court extends to Ecclesiastical persons only, and to causes in which they are Parties. No Court can take cognisance of, or proceed in any Criminal Cause, till an Information or Indictment be first laid. If the Plaintiff in a Criminal Cause be a Lay-person, he being properly and directly subject to the King only, lays his Information before the King's Criminal Judge; who, if the Person accused be an Ecclesiastick, remits the Cause to the Chancellor of the Diocese, because an Ecclesiastic is directly under the jurisdiction of the Bishop's Court only. If the Chancellor finds the Ecclesiastic guilty of the Crimes laid to his Charge, and they deserve

any

any corporal Punishment, he first degrades him, and then delivers him up, as being now a Lay-man, to the Criminal Judge. But if the Chancellor delays or refuses doing Justice, a Remonstrance may be made against him to the Criminal Judge, who being the King's Lieutenant is to see that his Subjects suffer no injury from the Spiritual Court; and this they call *tenir acte au Lieutenant criminel en deni de Justice*. If the Chancellor exceeds his Commission, if he pretends to exercise a power he has no right to, or acts contrary to the Rules of the Court whereof he is Judge, there lies an appeal, *comme d'abus*, i. e. against illegal proceedings, from the Bishop's Court to the Parliament, which pronounces a definitive Sentence. Moreover, the King may at any time remove such a Cause from the Bishop's Court into the Parliament, by virtue of an order of the Council of State, which is the Judge of all matters relating to the Jurisdiction of Courts.

If a person be accused of any trifling faults, such as a quarrel or breach of the peace, &c. as soon as a complaint is laid before the proper Court, he is decreete d'un assigne, ordered to make his Defence on such a day, either by himself or his Attorney; which if he fails to do he is only nonsuited, or perhaps cast in damages and costs; and that is all. But if the Crime of which he is accused be a more heinous one, and such as deserves punishment, then he is decreete d'a-journement personnel, ordered to appear on such a day personally; and if he does not, he is declared guilty of contumacy and taken into custody. And if the Crime he is charged with be capital, then he is decreete de prise de corps, ordered to be taken into custody and sent to prison.

Now if we compare these Rules with Miss Cadiere's usage, we shall find it has been very hard.

The Chancellor of the Diocese came to her house, and illegally began a criminal Process, before any information, upon which it could be founded, was lodged. Upon this she being a lay person laid her complaint

against



gainst Father Girard before the Criminal Judge, who called in the Chancellor of the Bishop's Court to join in the prosecution, the accused person being an Ecclesiastic. The Cause remained long in the Bishop's Court without any sentence passed on either side, which obliged Miss Cadere to give in three remonstrances to the Criminal Judge against him for refusing her Justice; but without any redress. Mean while the King, by an order of Council, took this Affair out of the Bishop's Court, and brought it before the Parliament, with power to try and decide finally. Whereupon the Parliament appointed two of their Members to go to Toulon, and carry on the Process. Accordingly they and the Attorney General, at whose instance in the Plaintiff's name, the Proceedings were now carried on, having examined a great number of witnesses, by whom Father Girard's Guilt was evidently proved; nevertheless ordered him only to be summoned to make his defence, and Miss Cadere with the Prior of the Carmelites and one of her Brothers to appear personally before the Parliament in a month thereafter; unless they chuse rather to answer before the two Commissioners the next day, and the following days. Father Girard, emboldened by the mildness of the Order issued to him, answered immediately. But Miss Cadere, who had no such Encouragement, was not in so great haste. Yet, though they could not force her to answer till the day on which she was ordered to appear before the Parliament, without her own express Consent, and even her Request, they went nevertheless to the Convent where she was detained, and examined her. Her maid being in the interest of the Jesuits, had intoxicated her one day by making her drink a glass of wine fasting, and they taking this Advantage made her say what they pleased; so that she now denied all that she had before deposed. But when they were just going to leave the Place, she having recovered her liberty, solemnly and upon Oath disowned the retraction she had been surprized into, and appealed to the Parliament of Aix. 1. From the order of personal ap.

## The Publisher's Preface.

V

appearance issued against her by the Commissioners.  
 2. From all the rest of their proceedings against her.  
 3. From the summons issued to Father Girard, praying he might be taken into Custody. 4. From the Chancellor's illegal Proceedings against her. And over and above she took out a Royal Writ, by which her retraction was set aside. The Affair is now before the Parliament of Aix, and will probably be decided very soon; but how, no body can pretend to guess, while there is so much Justice on one side, and so strong an Interest on the other.

If in this Preface, or the following Piece, I have used any Law-terms with impropriety, the Gentlemen of the Robe are too polite to censure such mistakes in one who has not the honour to be of the profession. My aim was only to be intelligible; though in several Places I found the original difficult enough to translate, or indeed to understand. I shall mention but two or three.

In Father Girard's Letter to Miss Cadiere pag. 19. he says, Je rends mille graces a notre Seigneur de la continuation de ses misericordes; pour y repondre, ma chere fille, oubliez vous, & laissez faire: ces deux mots renferment la plus sublime disposition. I bless our Lord a thousand times for the continuance of his Mercies: in return for them, my dear Child, forget your self, and be entirely passive. By the continuance of Gods Mercies, I suppose he means the regularity of her Courses, which he makes use of as an encouragement to her to go on in the Commerce she had begun with him; which he proposes to her by applying a Principle of Quietism with that particular view in these words, Oubliez vous & laissez faire; and therefore I have rendered them so as to answer both Senses.

In the same Letter he says, J'ai besoin d'assurance, vous n'en pas la victime; I have need of all my resolution, for you shall not be the victim. I have translated it so, because I could not make sense of it any other way. He had just given her some directions about her Diet, which makes me think the meaning of this passage must be, that he was resolved to submit to any thing,

even to part with her, or suffer her to prove with Child, rather than prejudice her health by giving her drugs to procure abortion.

Ceseroit bien pis si vous deveniez gourmande ! I would be much worse should you turn glutton, which I own I know not what to make of, unless it be that instead of being constant she should grow too fond of him.

Miss Cadere in her deposition pag. 32. says, that Christ told her, Que son amour l'alloit crucifier avant que la Justice la consummat. The ambiguity of the expression son amour, and of the article l'alloit makes this passage very difficult. I think it is only to be explained by the opinion of the Roman Catholics, that our Saviour often bestows upon Saints such Stigmas or Prints of his wounds as Miss Cadere had, in token of his Love to them ; and that passage in Father Girard's answers, where he says, That Miss Cadere having prayed God that the wounds on her hands might not appear, her prayer was granted ; but that nevertheless our Saviour made a slight Impression on the back of each of her hands, in pledge of real Stigmas, which he promised to imprint on her hands before she died. For which reason I have rendered the above passage thus ; that his Love [for her] would crucify her [or bestow Stigmas upon her] before Righteousness had made her perfect. But I have not room to take notice of any more.

If there are several difficult Passages, there are also several things in the Narrative of Miss Cadere's Case that may seem very incredible, though they are fully proved. The superstitious will attribute them to the operation of the Devil ; but I cannot persuade my self they are any thing more than tricks of Legendomains. There is a certain Drug of which the smallest particle being applied to the most sensible and nervous part of the body, will instantly throw a woman into such convulsions, that she is no longer Mistress of her self, nor knows what is done to her. As Father Girard frequently saw his Penitent naked, why might not he make use of this secret, and then by means of the Lunar Caustic make all her Stigmas and her Crown in a moment, without being perceived even by her ? And accordingly we find she received the first Stigma in a Trance. Her visions were undoubtedly the effect of Enthusiasm joined to Father Girard's conversation with her. However, it is not my business to enquire into the Causes, but to give the History of these odd Phenomena.



# THE MEMORIAL

OF

*Mrs. Mary Catharine Cadere,*

*Against the Jesuit*

*Father John Baptist Girard.*



HIS cause, which is now the subject of all conversations, and engages the attention of the whole christian world, is of very great importance, seeing it nearly affects both Religion and the Public: and is no less singular, whether we consider the characters of the Parties concerned, or the nature of these crimes which occasioned it, with the circumstances of the whole affair. You see here a vicious Confessor, by a horrid abuse of whatever is held most sacred and awful in religion, become the seducer of his own Penitent, in a manner canonizing her only to render his conquest of her virtue the surer and more tickling to his vanity, and under the hypocritical disguise of rigid, severe morals, and an affected air of mortification, acting the part of a most artful, most sensual, and most passionate lover.

Were we to judge of this cause by the conduct of the courts before which it has hitherto been, and the circumstances that attend it, would not one believe Father *Girard* to be an innocent falsely slandered, and Miss *Cadere*, her brother the Dominican, and the Prior of the

the barefooted Friars of *Toulon* her new Confessor, to be three criminals guilty of the basest calumny? And indeed, is it not very surprizing to see this Jesuit, though accused, nay convicted of so many heinous crimes, the least of which is spiritual incest with his Penitents, barely summoned \* to make his Defence, enjoying his full liberty, preaching, confessing, saying Mass every day, and exercising all the functions of his office; while Miss *Cadiere* his accuser, and not accused, whose only guilt consists in her misfortune of being the innocent victim to the lust of a wicked Confessor who employed the most villainous arts to seduce her; while she, I say, is condemned to a † Recognizance for her personal appearance, and carried from Place to place by the Sheriffs Officers as if she had committed some capital crime, and then imprisoned in the monastery; and at the same time her brother the Dominican, and the Prior of the Carmelites her new Director, whose innocence is so well known, are disgraced by an Order of personal appearance, and her brother the Secular Priest by a *Subpœna*. Thus are the innocent harassed like criminals, while the criminal is cherished as if he were innocent; but we hope that all these things will be set right by the Justice of the Parliament, whose decision the Public, that upright and equitable Judge, has already anticipated. In this state of the Appellant's Case the reader will see with astonishment what cunning arts and powerful interests the Jesuites have employed to stifle the truth, and sacrifice a young Lady and three innocent Priests to the safety of one villain of their Order.

There

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\* *Decrete d'un simple assigne*; used only when a person is sued for any trifle, and then he may appear by himself or his attorney, which if he neglect to do the consequence is only to be nonsuited.

† *Decrete d'ajournement personal*; used when one is accused of any grievous crime, and then he must appear in person, or be declared guilty of contumacy, and they proceed to the *prise de corps*, or seizing his person.

There are some causes, said an antient, treating of a subject not very different from ours, where it is allowed to exaggerate the baseness of an action by vehemence in pleading; but in this we are forced to conceal some part of the truth, and we must either prevaricate or exceed the bounds of modesty and decency. How then shall we observe a mean between these two extremes? We shall endeavour to do it, by omitting whatever might appear foreign or needless, say nothing but what is strictly true, nay, proved in the course of the Proceedings, (of which we shall now make no mystery, seeing we have undergone a very extraordinary process) we shall use the chastest expressions which the nature of the thing will admit, yet say all that is absolutely necessary for the defence of so just and fair a cause, and for the support of innocence and truth.

As we are persuaded the Court of Justice as well as the Publick will be pleased with a full discovery of all the essential circumstances of this very curious and affecting story, which the Jesuits have hitherto so industriously concealed or disguised, we shall not fear the imputation of being tedious on a subject of which all seem to think they can never know too much; but shall set the truth in the strongest and clearest light, and give an ingenuous account of this Jesuit's Direction, and of the hardships which Miss *Cadiere* has endured: and perhaps the oppression which the Penitent has met with will appear no less extraordinary than the Director's conduct; for we shall prove by uncontestable maxims and arguments that the whole Proceedings against her and the Judgments of which she complains are illegal, unjust and null, and that in reality Father *Girard* is the only criminal in this affair, and fully convicted of all the guilt laid to his charge.

### The C A S E.

Mrs. *Catharine Cadiere* Daughter of Mr. *Joseph Cadiere* Merchant of the City of *Toulon*, and of *Elizabeth Pomer*, was born November 12. 1709. Her Father dying



dying while she was yet in her infancy, left his Widow with three boys besides this Daughter, a fortune suitable to their rank. The Widow educated her family to virtue with the greatest care; the eldest Son at his Mother's solicitation married; the second took the Habit of *St. Dominic*; the third went into Ecclesiastical Orders, and the Daughter, who was the youngest, continued under the tender and affectionate care of her good Mother. The chief Directors of her Conscience were Mr. *Giraud* Rector of the Cathedral Church of *Toulon*, a Gentleman distinguished by his merit and virtue, and Mr. *d'Oulonne* Vicar of the Parish of *St. Louis*. Under their direction this young Lady became a pattern of virtue, and the bent of her mind to piety and devotion was so strong that she refused several very honourable and very advantageous matches: All this is notorious fact, and proved in the Proceedings. At the age of eighteen she still retained that simplicity, that innocence of manners, which is so rarely found in other girls even of seven years old.

Such was the Character of Mrs. *Catharine Cadere* when Father *John Baptist Girard* the Jesuit arrived at *Toulon* in the Month of April 1728, as Rector of the Royal Seminary of Chaplains of the Navy. The great Reputation he had acquired at *Aix*, where he was admired both as a Preacher and a Confessor, together with that Air of Modesty, Austerity and Mortification which then appeared in his Countenance and through his whole Behaviour, soon drew to him a great number of Penitents; and amongst the rest Miss *Cadere* was induced to make choice of him chiefly because Mr. *d'Oulonne*, then her Director, was so much employed that she could not go to Confession so often as she inclined.

Under his direction she continued two Years and an half, during the first of which nothing extraordinary passed; only she found he was inquisitive about the Condition and Circumstances of herself and her Family, and observed that he treated her with a particular regard, which she then attributed only to his charity

charity as her Confessor; but the event has discovered that he had a very different motive for this Conduct. He frequently told her at Confession that God required something more from her, that he had great Designs upon her, and that she ought to give herself entirely up to God; sometimes adding, *Will you not give yourself up to me?* The pretended Piety of the Confessor, and the real Simplicity of the Penitent, did not suffer her to discern the Venom concealed in the last Expression.

After about a year's direction, being one day in the parlour of the Jesuits Convent with Father Girard, he upbraided her in an obliging manner for being so unkind as not to send for him during an illness of which she was just recover'd, and said to her, *Will you not for once give yourself up to me?* Then stooping down and putting his mouth close to hers he breathed upon her, which had such a powerful Effect upon the young Lady's mind that she was immediately transported with love and consented to give herself up to him. (We shall prove in the sequel that this method of inspiring love is not without a precedent.) The director replied, that he was overjoyed to see her in such a disposition, and immediately led her to his Confessional, where he improved the Sentiments he had been forming in the Heart of his Penitent, ordered her to communicate every day, but in different Churches, foretold her she would soon have frequent Visions, and commanded her to give him daily an exact Account of herself.

Miss Cadiere punctually executed all her Director's Orders; she took the Sacrament every day in different Churches, to which the publick Curiosity drew great Numbers of People. In a short time after she had frequent Extasies and Visions. When we come to examine all the extraordinary Facts that happened under this direction, we shall inquire into the Nature of these Visions, whether they were real or imaginary, and by what cause they were produced. Here we shall not enter into a detail of them, not only because it will be  
found

found in her Deposition, which is inserted in this Memorial, but also that we may not break the thread of the Narration and interrupt the course of the Proceedings. At the same time she fell into an Ability to pray. She went every Day to give Father Girard an exact Account of her Visions and of the State of her mind: and in these long and frequent Conversations, which did not always turn upon Subjects proper for a Confessor's Ear, he artfully insinuated the Inclinations and Language of his Heart, which however he carefully wrapt up in Expressions sacred to Piety and Devotion.

Our Penitent took care to acquaint her Confessor with her Uneasiness, that she was incapable of using vocal Prayer, and with her violent Passion for him; but he comforted her with respect to both these Complaints by telling her, *That Prayer is only the means of coming to God; but that when we are once arrived there, and united to him, it is no longer necessary. The love you have for me, added he, ought to give you no Concern: 'Tis the Pleasure of our gracious God that we two should be united. I carry you in my Bosom and in my Heart, you are henceforth one with me, and the Soul of my Soul.* But in order to conceal his sacrilegious and incestuous Flame, he said to her, *Let us love one another dearly in the sacred Heart of Jesus.* And hence it comes that all those Love-Letters in the Appendix to the Proceedings conclude with these words: *I am intimately united with you in the sacred Heart of Jesus.* In the Chair of Confession he would often make her come near him that he might breathe upon her, which always redoubled her Passion for him. Thus did he fascinate the Mind and Heart of his unhappy Penitent.

Nor was she the only Person he had reduced to this Condition; for several Devotees besides her, particularly *la Laugier, la Batarelle, la Gravier, l'Allemande, la Reboul,* and the famous *Gairol* shared his Affections. The last of these, who is one of your handsome and obliging Ladies, was distinguished by her Employment from



from the rest, being in a manner the Governess of this little favourite Flock, to which our Confessor, who had nothing of Severity but the Outside, frequently granted the liberty of making parties of Pleasure in the Country, lent them the Clerk of the Jesuits Convent to be their Cook, and at their Return in the Evening received their Compliments for his Civility. These Facts are proved by his own Answers; and 'tis notorious at *Toulon*, that on the 30th of April 1730, being *St. Catharine's* Day, and one of these Country Festivals, he sent his Clerk with a magnificent Nosegay for Miss *Cadiere*, and a small one for each of her Companions.

Our Confessor, inflamed with too warm a Passion for his Penitent, and weary of being happy in Imagination only, resolved to employ the most effectual means for making himself really so. The Method he took was this: Miss *Cadiere* had a Vision representing to her a Soul in a State of mortal Sin, and thought she heard a Voice which told her, that if she would deliver that Soul she must submit to be possessed by the Devil for a Year. This she communicated to her Confessor, who appeared not at all surprized at it; and how should he, when he was himself the Author of it? He told her she must not refuse the Proposal, and notwithstanding the greatest reluctance, forced her to accept of it. Scarce had she given her consent, and pronounced a Form of words which he dictated to her in the Confessionary to this purpose, *I accept, I submit, I resign my self to say, to do, and to suffer whatever shall be required of me*, but she was seized with a terrible Disorder, and lost the use of all her Senses, throwing out Blasphemies against all the Mysteries of our Holy Religion, and Imprecations against the Saints. The Jesuit himself in his Answers fixes the Date of this Possession to the End of November or the beginning of December 1729, and the End of it to the 20th of February 1730; though even then the Symptoms of Possession did not quite cease, but only became less violent.

During

During her Possession Miss *Cadiere* was tormented with frightful and horrid Apparitions, and frequent Convulsions, in the Fits of which she never opened her Mouth but to pour out horrible Blasphemies and Imprecations; and when her two Brothers, the Clergyman and the Jacobin, prayed for her Relief, she cursed them bitterly and complained that they did but increase her Agony. While she was in this Condition, she thought the Devil told her that Father *Girard's* Person was charmed, and that he had entred into a Compact with him to enable him to be an admired Preacher, on condition that he should deliver to him as many Souls as he could. After these Fits were over, she frequently fell into Trances, and saw Visions which seemed to comfort her exceedingly; but it is evident that the whole was owing to one and the same Author. She also knew the Secrets of other Peoples Hearts, as is fully proved by the Proceedings.

The Knowledge of this Mystery was confined to the House and Family of Mrs. *Cadiere* who beheld it with Astonishment; nor did the Confessor impart it to any other, except the Devotees abovemention'd, whom he led the same Dance, and who were in the same manner possessed and incapable of praying, having also Stigmas or Prints of our Saviour's wounds on their Body. All this is proved in the Proceedings. Miss *Cadiere* was ordered to tell every body besides who should ask her any Questions, that her Disorder was natural; and he perswaded her Relations that if they discovered the Wonders which God was pleased to work upon this *Saint* (for so he called her) she would die within four and twenty Hours.

These Fits in a little time obliged Miss *Cadiere* to keep her Chamber almost constantly, and furnished her Director with a pretence of seeing her frequently alone, and locking himself up with her in her Chamber. He began his Visits about December 1729, and continued them till June 1730, that he thought fit to send her to the Convent of *St. Clare at Ollioules*, in the manner, and for the reasons which shall be hereafter related;

and that this Conduct might make the less noise among the Jesuits, and to prevent his being troubled with an impertinent † Companion, he ordered the Abbé Cadiere, who was then a Student in his Convent, to call upon him every Day at half an Hour past one in the Afternoon, and go with him to his Sister's Apartment, where he commonly passed the rest of the Day; and if the Abbé Cadiere was not punctual to his Time, our zealous Confessor would go alone without waiting for him, nay, would often go before his Time.

Father Girard being thus locked up alone with Miss Cadiere in her Chamber, when a violent Fit of Possession or Extasy took away her Senses, laid hold of that opportunity to satisfy his brutal Appetite by committing upon his Penitent the most infamous Crimes; so that when she came to her self, she often found herself in very indecent Postures, and her Confessor by her with such Tokens as left no room to doubt he had accomplished his villainous Purpose. As her Fits and Trances were very frequent, he had opportunities enough to indulge his Lust; and whenever the forementioned Circumstances, or the Criminal Liberties he took with her, obliged her to represent to him the doubts and uneasiness of her Mind, he endeavoured to remove her Scruples by telling her, *That it was the Pleasure of their gracious God*: Abominable Language in the mouth of a Confessor, and worthy of all the Anathemas of the Church? When she acquainted *la Guise*, Father Girard's Confident, with what he did to her, he laughed in her Face and said, she must be very simple, or rather very silly, to fancy there was any Harm in that. Miss Cadiere also told all the other Penitents that were Father Girard's Favourites, what passed between him and her, and they in return entrusted her with the Secret of his taking the same Liberties with them. This is proved in the Proceedings. We cannot give a Description or a particular Account of all that passed in this Chamber; Modesty forbids it; and besides, it

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may

† No Priest or ecclesiastical Person can visit a Woman without carrying another Person along with him.



may be found in the Plaintiff's Declaration, where the Rules of Judicature, which require that Facts and Circumstances should be stated distinctly, obliged her to be particular and full.

Last Year, on the last Day of the Carnival, Miss *Cadiere* in a Trance had a Vision, and thought she heard a Voice saying to her, I will carry you with me into the Desert, where during Lent you shall live, not on the food of Men, but on that of Angels; and next Day she was not able to swallow any solid Nourishment. Father *Girard* being consulted upon this Vision, and her inability of eating, declared his Opinion, That it was a Miracle of Grace, and that Miss *Cadiere* ought by no means to force her self to eat. She imagining this to be tempting God, endeavoured all she could to eat, but the Moment she had got any thing down was forced to throw it up again with as much pain as she had swallowed it, which brought upon her a vomiting of Blood; and so she passed the last fortnight of Lent without any Sustenance besides Water.

Every day of that Lent was remarkable for singular Trances and Visions, which Father *Girard* passed as wonders of Grace upon this young Lady, her Relations, and those of his Penitents whom he had let into the Secret, and who were sometimes Witnesses of them. The Detail of them is contained in a Memorial which he forced her to draw up, and entitled, *LENT*, which he requested of her in the most pressing manner, which he seized with the greatest eagerness, which he himself gave into Court, and which is joined to the Proceedings. What is most extraordinary in this *Lent*, is the Extasy or Vision wherein she thought she saw a Heart pierced with many Wounds, which she imagined to be the Heart of Jesus Christ pierced by the Sins of Men; and to the Impression made upon her by this moving, mournful Spectacle, she attributed a bloody Sore which she found immediately after upon her left Side, and which Father *Girard* said was a *Stigma*, or Print of our Saviour's Wound. Nor can we pass by the Transfiguration wherein she continued from Maunday-Thurs-

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day,

day, till the Saturday following, in a Trance, without motion, and under a total suspension of all her Senses, with one of those *Stigma's* open and bleeding in each of her Hands and Feet, besides that which she had before on her Side; her Face also being marked with drops of Blood which fell from a bloody Crown that appeared on her Head, in the very place from which some days before Father *Girard* had cut her Hair, and carried it away with him. The Father owns in his Answers, that on Good-friday he saw this Transfiguration, which he describes much after the same manner as we have done, and acknowledges besides, that he made them deliver to him the Napkin with which they had wiped Miss *Cadiere's* Face, which represented the Countenance of Christ in his last Agony, and also her Cap which was stained with the Blood that run from the Crown on her Head.

The Pain which these *Stigmas* gave Miss *Cadiere* made her endeavour to ease it by Plaisters; but Father *Girard* sharply reprov'd her for so doing, telling her they were divine Wounds and Marks that needed no human Remedy, made her pull off the Plaisters, and then kissed the Marks with great Veneration, as he did frequently afterwards; especially the *Stigma* on her Side, which he kissed with the utmost sensuality, and under pretence that he had one of the same kind within, frequently clasp'd his Side close to Miss *Cadiere's*.

May 8. 1730. The Plaintiff suffered a second Transfiguration like to the former; and of this both Father *Girard*, and Mr. *Giraud* Rector of the Cathedral, were Witnesses, as is proved by the Proceedings, and by the Father's Answers. And as the Defendant always foretold these Transfigurations, not only to Miss *Cadiere* herself, but to several of his favourite Penitents, they often assisted at them, especially *la Guiol*, and *la Bararelle*, and also Father *Grignot* the Jesuit; who being filled with Admiration and Astonishment at these Wonders, and at her giving him some advices which prov'd that she knew the deepest Secrets of that Jesuit's

Conscience, wrote her a Letter of thanks which was produced in the Proceedings.

At her coming to herself from these Transfigurations and Trances, she found successively three Crosses by her, which Father *Girard* made her believe were miraculously sent her from Heaven. One of them he eagerly seized as a Proof of the Miracles of his Disciple, and the other the Bishop obtained at his earnest request. It is apparent that Father *Girard*, who was always alone in Miss *Cadiere's* Chamber at the beginning of her Transfigurations, was the Angel that brought these miraculous Crosses. Miss *Cadiere*, to comfort herself for the Loss of the two Crosses which had been taken from her, and to preserve the Remembrance of the Miracle, caused three small ones to be made, two whereof she afterwards gave away as ordinary Crosses to the Lady de *Rimbaud* Nun of St. *Clare* at *Ollioules*, as she has deposed, and kept the third.

One very extraordinary Passage we cannot omit. Father *Girard* foretold to Miss *Cadiere*, that on such a Day she should be lifted up into the Air in her Chamber; nor did he fail to come thither on the Day appointed, to be the single Witness of this Miracle. He locked himself up with her in her Chamber, and being seated before her, the young Lady, who found she was going up into the Air, thought it her Duty to stifle a vain Thought which upon that occasion began to swell her Heart, and therefore held fast by her Chair to prevent being lifted up. He several Times bid her resign and submit herself to the Spirit that acted her, which he called the Spirit of God; and upon her refusing to obey him, he flew into a Passion and flung out of the Room. This Fact is proved by his own Answers. Soon after came *la Guise* and rated Miss *Cadiere* for refusing to follow the Advice of her Ghostly Father, and prevailed with her to make her Excuses for it the first Opportunity.

The first time Miss *Cadiere* went to Confession, Father *Girard* did not forget to inform her that she had by her obstinacy committed a most heinous Sin, and has



that to expiate it, he would come next Day to her Chamber and enjoin her a Pennance suitable to the nature of her Offence. Accordingly next Morning he comes to her Apartment, locks her Chamber Door, makes her kneel down before him, and with a Scourge in his Hand thus addresses her: *The Justice of God requires, that seeing ye refused to be cloathed with his Gifts, ye should be stript naked: You deserve that all the World should be Witness of your Shame; but your gracious God consents, that no other should see it besides this Wall and Me, who cannot speak: But first of all swear Fidelity to me, that you will keep this an inviolable Secret; for, my dear Child, it would ruin me should you speak of it.* The poor young Lady not suspecting his Design, promised him Secrecy; whereupon he ordered her to get upon the Bed, put a Cushion under her Elbows to raise her up, gave her a few Lashes with his Scourge, and then kissed the Part which he had whipped. After which he made her rise from the Bed, and kneel once more before him. In this Posture he told her God was not yet satisfied, and that she must necessarily strip naked. Frightned at such an Injunction, she screamed out and fainted away; but as soon as she recovered, he undrest her to her Shirt, and embraced her. It is not proper to express what followed, but 'tis easily imagined.

In short, Father Girard was so absolutely Master in his Disciple's Chamber, that one Day while she was in Bed, having met her Brother the Dominican there, he immediately and without any Ceremony took him by the Hand, thrust him out of the Room, and lockt the Door upon him; and when Father Cadiere complained of this Behaviour to his Mother, who was too much prejudiced in Father Girard's Favour, and considered him as the Sanctifier of her Daughter, she sharply bid him hold his Tongue, and get out of the Houle.

The frequent Visits which our zealous Confessor made his Penitent, beginning from the Month of December, and after some time duly once a day, and in which he used to lock himself up alone with her in her Chamber, occasioned an Interruption of the Tokens of Non-pregnancy

nancy for three Months together; and that implies at least two Suppressions of them. Frightened at this, he persuaded his Penitent that her blood was inflamed, and that in order to temper it, she should drink every day, for a Week, a Porringer of Water wherein he would put some refreshing Powders. She, who knew nothing of the Matter, answered she would do what he thought fit; and thereupon this charitable Director went every Day down into the Kitchen to fetch her a Porringer of Water, which he would not allow either her Maid or her Mother even to touch, much less to carry to Miss *Cadiere*, to whom he administered it with his own Hands, after having put into it a little Powder which gave it a reddish Tincture. This Draught repeated every day for about a Week, occasioned a great loss of Blood, which continued running for several days, and made her void a small lump of Flesh or clotted Blood. One Day that she had made a whole Pot full of Blood, Father *Girard* carried it twice to the Window, and with curious Eyes examined the Contents; and when Miss *Cadiere* bid the Maid throw it out of the Window, and she was carrying it away for that purpose, he was very angry with his Penitent for trusting a Secret of that consequence to a Servant, and cried out, *Was there ever any thing so imprudent?*

As this Loss of Blood had exceedingly weakened Miss *Cadiere*, and her Mother inclined to send for the Physicians and Surgeons in order to inquire into the cause of her Disorder, Father *Girard* dissuaded her from it, telling her the Distemper was supernatural, and not to be cured by their Art, lest if they came they should discover the Mystery; and whether the better to prevent her being visited by Physicians and Surgeons, or from other Views, he persuaded the young Lady to go into the Convent of *St. Clare* at *Ollioules* without asking the consent of her Relations: and for that Purpose on the 22d of *May* 1730, he wrote the following Letter to the Lady Abbess of that Convent, begging a place in it for her.

MADAM

MADAM,

THE Providence of God having sent me to *Toulon* about two Years ago, put into my Hands the direction of a Soul whom he now calls to your Society, and for whom I beg a Place in it: The Person is Mrs. *Catharine Cadere*, with whom you are a little acquainted, as I have heard her say. For that reason I need not give you a particular Account of her Sense, her Humour, or her Virtue. I shall only assure you that she is no common Soul, and that our Saviour has a singular Predilection for her. Her Health will be such as it pleases God to give her for accomplishing all the designs he has upon her, while she is with you; and I will answer for her Effectual Calling, because I have incontestable Proofs of it. You will do this young Lady a very great Favour in receiving her into your Convent; and at the same time I am verily persuaded God can hardly bestow a greater blessing of this nature upon your House, than the sending you such a Person; of which you will very soon be sensible. I intreat you, Madam, by all means to keep the Affair upon which I have the honour to write to you a secret from your Society, because it would otherwise be difficult to prevent its getting abroad, and so coming to the ears of her Relations, who would use their utmost endeavours to hinder her design; though I know that when she has once left them, they will submit to the most holy will of God. I wait impatiently for an Answer, which your Piety, your Zeal and your Prudence make me flatter my self will be favourable. I have the honour to be with profound respect,

MADAM,

*Your most humble,*

*and most obedient Servant.*

*Girard, Rector of the Jesuits,*

The Lady Abbess, who was no stranger to Miss *Cadere's* virtue, wrote to Father *Girard* that she should



should be very glad to give her a place, and had no objection against receiving her but the Aversion of her Relations. As he has a very persuasive Tongue, he at last prevailed on them to give their consent, and accordingly on the 6th of June he sent Miss *Cadiere* to the Convent, with this letter dated the 5th, for the Lady Abbess.

M A D A M,

I Send you this by the Soul which Jesus Christ had reserved for your Monastery. I gladly resign her into such hands as yours, and return you a thousand thanks for being so good as to receive her. By the great Mercy of God, she is in an excellent disposition of mind; though were she otherwise, as she is henceforth to live under your eye and direction, she could not fail of acquiring it very soon; your example, Madam, your instructions, your orders, and the prayers which you will be so charitable as to put up for her, must render her such as she ought to be in order to fulfill the designs of our Lord for her Sanctification, and to walk steadily in the paths of those worthy Nuns, at the head of whom the divine Providence has so wisely placed you.

I dare hardly ask you so soon to allow Miss *Cadiere* the holy Communion every day: perhaps you will soon find that it is the will of God, and that he does not think her altogether unworthy a favour so extraordinary; however, I must intreat you would condescend to let her communicate pretty frequently. A second favour which I take the liberty to request of you is, that the young Lady may write to me without having her letters read, and receive my answers in the same manner; for our letters on both sides shall turn upon no other Subject in the world but the disposition of her soul, and the œconomy of her mind. I shall have the honour to wait upon you myself in a fortnight, and to recommend that dear young creature to your care, as well as myself to your Prayers, and to assure you of my Gratitude.

tude for your goodness, and of the profound respect  
with which I am,

*M A D A M,*

*Your most humble*

*and most obedient Servant,*

*Girard, Jesuit*

In lavishing so many praises upon Miss *Cadiere*, and crying her up for a Saint, Father *Girard* had two views. The one was to have the glory of being a Saint maker, and the other to facilitate his access to his dear disciple, and remove all these jealousies which might naturally arise from his officious assiduity about her. But observe, that before he lets her enter the Monastery, he makes his terms with the Abbess, and stipulates that the Correspondence between him and his disciple by letters should be a mystery into which the Abbess should not dare to look; and to persuade her to consent to this condition, though contrary to the rules, he tells her their Letters shall turn only upon what related to her Salvation. But his Letter of *July 22.* immediately after, which is the only one we have left, proves just the contrary; and indeed if their letters were to contain nothing but what tended to edification, why should he take the precaution of excluding the Abbess from a sight of them?

Father *Girard* was not long before he went to *Ollioules* to see his dear Devotee, and the very first visit he ever made there, he asked the Lady Abbess before the Lady *de Lescot* Mistress of the Novices, if Miss *Cadiere* had not a discharge of Blood. He was afraid the Potions he had given her had not dissipated her pregnancy. Such a question very justly surprized the Abbess and the Mistress of the Novices; it was indeed a very extraordinary one considering the Characters of all concerned; and finding the two Ladies thought it so, he added that when Miss *Cadiere* was at home she lost above twenty Pounds of Blood.

The Plaintiff continued in this Convent from June 6. 1730, till September 17. thereafter, during which time there was a continual commerce of letters between them; and those which he wrote to her, (excepting two or three that were designed only to be shown, and contained nothing but a few trifling reflections) were such as might have been expected not from a spiritual Father, but from a most passionate Lover; and as he well knew the Poison of them, he took care not to sign them. For Proof of this very material point it is sufficient to produce here the Contents of his Letter of July 22. 1730.

**T**HIS, my dear Child, is the third letter in three Days; try to gain me time. God be praised, I shall probably in a little while be incapable of doing any thing but for her to whom I am writing: at least I am sure I always carry her about with me wherever I go, and that though I converse and have to do with others, yet she is constantly present. I render a thousand thanks to our blessed Lord for the continuance of his mercies: in return for them, my dear, forget yourself and be entirely passive: these two expressions imply the most sublime disposition. Not a Word of what my Lord recommended to you; we two shall see what is to be said or done. He came here this Morning, and I have already taken an occasion of talking to him about you; I don't think he will come to Ollioules; I have given him to understand that such a step would make too much noise. I may perhaps find an opportunity of talking to him about the holy Mass. The Great Vicar and Father Sabatier will probably come to see you on monday; the latter, after I had spoke with him, did as good as say he would ask you no questions; but if either of them should be inquisitive or desire to see any thing, even though they use the Bishop's name, you need only answer them that you are strictly forbid to speak or act. Eat meat as you are ordered, I wrote you so before: yes, my dear child, I stand in need of all my resolution; you shall not be the victim,  
have



have no inclinations of your own, and hearken to no scruples ; you must obey in every thing as my little child who thinks nothing difficult that her father requires. I long impatiently to see you again, and to see all ; you know I desire nothing but my own, and it is a long while since I had a full view of any thing. But I shall tire you ? well, won't you tire me too ? It is but reasonable we should go equal shares in every thing ; I hope you will in time grow wise, and that so many Favours and so much good Counsel will not be thrown away upon you. I am heartily glad the Father Guardian pleases you, I shall remember him for it in my Prayers : do not you on your part forget my patient, my Sister, and the rest whom I recommended to you. Mrs. Guiol found you yesterday a dying, and your Brother just now tells me you are extremely well. You are an inconstant creature ; it would be much worse should you turn Glutton ; patience. I wanted to know if you could go through with your meagre diet ; time will show that ; always begin your days of abstinence with eating meagre ; if it does not go off, or if it immediately returns, do you also immediately eat meat ; observe this rule ; we shall see the pleasure of our Master. If you must quit, it will be a new and great trouble both to you and me, but blessed be our gracious Master ! we shall resign our selves, and submit to every thing. Good night, my dear child ; can you decypher this scrawl ? be assur'd, as this Letter tells you, you are always behind hand with me, and in danger of never overtaking me, unless you write me at least twice a day. Adieu, my dear child, pray for your Father, your Brother, your Friend, your Son and your Servant. Sure all these titles are sufficient to engage a good natured heart.

This Confessor had so bewitched the minds of the whole family of Cadere, and had so insatuated them with his own and his Penitent's pretended Sanctity, that they never once imagined it possible there should be any criminal correspondence between them ; and as Miss Cadere could write but very ill, having just

then learnt it, her Brothers the Jacobin and the Clergyman had the complaisance and simplicity to write all her Letters as she dictated to them, besides the Memorial called *Lettre*, as is proved by the proceedings. Father *Girard* knew it well enough; for besides the difference between the writing of a Girl or a Woman, and that of a Man, he was no stranger to the Abbé *Cadiere's* hand, who writ them all over fair, and was then a Student under the Jesuits, of whom Father *Girard* was Rector.

Father *Girard*, who was accustomed to see his disciple in her own Chamber without any restraint, was soon sensible of the Inconvenience of a grate. To render it in some measure easier to himself, he persuaded the Abbess to ask leave for him to confess Miss *Cadiere*, and visit her in the Convent when she was sick, sure of creating very soon an occasion for making use of such a Privilege; but fearing the Abbess would not do it soon enough, he went himself and begged the Favour of Father *Camelin* Provincial of the *Observantins*, on whom the Monastery of St. *Clare* depends; so impatient was he to obtain it: As soon as the Abbess had got it for him, he thanked her in a letter of the 26. of *June* and acquainted her, that he had not been idle on his own Part, for that he had prevailed with Father *Camelin* to grant his request: assuring her this Singularity should be of no ill consequence, nor disturb in any respect the regularity of the Convent. Here is the Letter, and the Conclusion of it remarkable.

MADAM,

MRS. *Cadiere* told me two days ago upon her return from *Ollioules*, that you had obtain'd leave for me to confess her Daughter, and to visit her in the Monastery when sick; for which, Madam, I return you a thousand thanks; however, I yesterday begged of Father *Camelin* the ratification of this Favour, which he granted me with the greatest goodness and politeness. This I have the honour to acquaint you with, and in  
time

time you will better understand the weighty reasons I have for desiring a Favour of so singular a nature, which however shall be of no ill consequence, nor in the least disturb the order and regularity of your house. My compliments to our dear Child, whom I always recommend to you with all my heart.

July the 6. being the first Thursday of the Month Miss Gadiere foretold that next day something extraordinary would happen to her: This raised the curiosity of all those who heard her, and especially of the Lady de Rinkaud a Nun, and the Lady de Lescot Mistress of the Novices, whom Father Girard had requested to take an account in writing of every thing extraordinary that should happen to his Penitent, that it might one day serve, as he said, for the Edification of the Publick. Between four and five next Morning these two Ladies went to Miss Gadiere's Chamber, whom they found immoveable in her Bed, having a bloody crown about her head, her Face covered with blood like that of an *Ecce homo*, or Christ crucified, and her Hands also dropping with Blood. Of this they immediately informed the Abbess, who presently came with the whole Society and saw her in this condition, at which they were all astonished, believing it to be a Miracle of Grace, at the same time they saw a piece of the Host, or consecrated wafer, enter her mouth, but perceived no hand to guide it. The Abbess instantly dispatched an Express to Father Girard; but he arrived at the Convent presently after the Messenger set out. He was asked if he met the Messenger that was sent to him, and answered, he did not; but that as he was saying Mass that Morning, his good Angel had informed him of what passed; they told him of Miss Gadiere's transfiguration, and that it lasted two hours; they described it to him, and told him she had suffered a great deal of pain; he answered that it was the impression of the finger of God; that they ought carefully to preserve the water with which her face had been washed, and which was mixed with blood,

for



for that it would afterwards produce miraculous effects; and added that Miss *Cadiere* had already performed several Miracles at *Toulon*. Being told by one of the Nuns that they had seen her communicate in a miraculous manner in the time of her transfiguration, he replied, *Do you think I do not know that, when I myself gave her the Sacrament?* How could that be, said the Nun, when you were at *Toulon*? *Do not you know that there are such things as Raptures, or being transported in Spirit,* answered Father *Girard*; and when he went into Miss *Cadiere's* Chamber, who was then come to herself, he said to her in a pleasant manner, *You little glutton you; will you always come thus and take the half of your Father's Portion?*

That Morning Father *Girard* continued from nine a clock till Noon shut up in Miss *Cadiere's* Chamber, which he took care to bolt on the inside; nor did he think fit to unbolt it till Afternoon, and then having left the door on the jarr, the Lady Abbess and some of the Nuns entred one after another, with whom he staid there till four or five in the Evening.

The Abbess, who probably thought there was no great edification in seeing our Confessor shut up for three hours together with his Penitent alone in her Chamber, would never after allow him to enter it; so that he found himself once more reduced to the hardship of seeing her only through a grate. Love is very ingenious; it discovered to him a small wicket in the grate of the Parlour, which he taught his disciple to open with a little knife that he carried in his pocket; and through this wicket he put his Head, or made his Mistress put hers, sometimes to kiss her, and sometimes to give her the Scourge. To how many criminal liberties has that parlour been witness? nay, so far did he extend the Usurpations of his lust, that he sometimes employed for the same purposes the wicket of the very grate between the Choir and the Chancel, which is set apart for the most sacred uses. What Abomination!

He found so many charms in this parlour, that he went thither from *Toulon* twice or thrice a week, and there past whole days with no company but that of his Votary; nay, one day, he dined there with her, and the Maid having set the Table but a little way from the grate, he asked her roughly, if she meant to part him from his dear Child; and taking it up himself he pusht it violently against the grate; while he was at dinner he was surprized amorously squeezing the young Lady's hand; and this shews his reason for pushing the Table nearer the grate. One day Father *Girard* happening to come after Evening Prayers were begun, desired to see his Penitent; but the Abbess not thinking it proper that she should leave Prayers to go into the parlour to him, he could not help expressing his uneasiness, and shewing his Resentment even to the Abbess by the coldness of his behaviour.

During Miss *Cadiere's* stay in this Convent, she had several Fits of possession, and frequent Extasies at all hours, and in all places; she knew the Secrets of the Heart; and so many extraordinary things happened to her, and so much out of the common course of nature, that the fame of them having spread to *Toulon*, and through all the neighbouring Country gained her the Title of the *Saint of Ollioules*.

Mean while Father *Girard* was grown weary of his Mistress, and resolved to get rid of her by sending her either to the Convent of the *Carthusians* at *Premole*, or that at *Salette* near *Lions*. With this view he frequently said in the Convent at *Ollioules* that she had given Edification enough there, and therefore ought to go and do good somewhere else, as is proved in the Proceedings. His Ambition had probably by this time got the better of his Passion. In short, had she died then, he would have had the Glory of acquiring a Saint to the Society, without any kind of loss to himself.

The Bishop of *Toulon* being alarmed at the news of this Design, exclaimed loudly against Father *Girard* for pretending to transplant to another place a Sprig of Sanctity

Sanctity which had grown up in his Diocese, and to which he had therefore a just Claim. He did Miss *Gadiere* the honour to write her directly a Letter, forbidding her not only to go where her Director designed to send her, but even to confess to him, and ordering her to leave the Convent and return to her relations. And a few days after he borrowed a *Phœton*, which he sent to *Ollioules* with the Abbé *Gamerle* his Chaplain and Father *Gadiere*, who took her up and carried her to Mr. *Panque's* House at *la Bastide* not far from *Toulon*. As soon as Father *Girard* had learnt what was doing, and understood the Bishop's Resolution concerning Miss *Gadiere*, hearing that if the Letters he had written to her came to light, they would make a full discovery of the Mystery of Love and Iniquity between him and his Penitent, he resolved to do his utmost to recover them before she left the Convent. For this purpose he sent her one *la Gravier* another of his Penitents, for whom he had a great Affection and Confidence, to desire she would return them. Miss *Gadiere* with a great deal of honesty and simplicity delivered up not only all Father *Girard's* Letters to her, but also all the other Papers that she had in her Box, even the Minutes of her own Letters to him: but it pleased God, who will not allow so many crimes so highly injurious to his holy Religion to go unpunished, that the Letter of *July 22* was not in the Box with the rest. Father *Girard* thought fit to pretend afterwards, that he of his own accord refused the farther direction of Miss *Gadiere's* Conscience, because he discovered her to be an Hypocrite; but to prove the contrary, and to show that Miss *Gadiere* first deserted him to his great regret, we need only produce the contents of the Letter which he wrote to her *Sept. 13. 1796*. two days before she left the Convent.

Last Night at my Return home I received yours, containing only an invitation to *Ollioules*. But what you said to me, dear Child, in our last conversation was of much greater consequence, at least I thought it so. I mean the necessity of your having a new Confessor,  
upon



upon which you insisted more than once. I have considered of the matter, and as on one hand your Request is just and reasonable, because I am not at liberty to wait upon you regularly at the Country-house to which you think of retiring; so on the other hand 'tis to be feared that two different Confessors will embarrass one another, and give you a great deal of trouble, by perplexing you with vexatious Doubts, if they happen; as they easily may happen, to be of a different opinion in any particular point; so that probably the one or the other must be obliged to leave you. After having laid the Affair before my gracious God, I am determined, because it seems most proper, to give up my claim, and leave my place to him whom you shall choose, or have already chosen. I shall say nothing of this change to any one who talks to me about it, but that I had not time to wait upon you regularly at la Bastide; nor need you give any other Reason for it. However, this need not hinder you from applying to me with the utmost freedom, if at any time you think my Advice may be useful or necessary; for I shall be always ready to do you all the little Services in my power. Much less shall it hinder me from continuing my Prayers to our Lord that he would plentifully pour down upon you his choicest blessings, and grant you grace to accomplish his designs with fidelity and constancy. I hope that in better hands you will advance more surely, and more speedily, and that if I have been guilty of any faults towards you, you will nevertheless remember that my Inclination to assist you was good, and therefore will not forget me in your prayers to God. I have sent you two Books that belong to you, which I recovered from those to whom you lent them. I am, and shall always be, entirely yours in the sacred Heart of Jesus Christ.

GIRARD, Jesuit.

The Bishop having removed Miss Cadere from the direction of Father Girard, placed her under the care of Father Nicholas, who was just then appointed Prior of the bare-footed Carmelites at Toulon; to whom he said:

said, I entrust you with the Saint of *Ollioules*; and it was by the Bishop's express order that he went to confess her at *la Bastide*. Father *Girard* having persuaded her there was no Crime in what had past between them, she never so much as mentioned it to her new Director; but as she was from time to time observed to be in perfect Raptures about that Jesuit, and twice or thrice endeavoured to run away by night to meet him at *Toulon*, the Prior began to suspect that something more than ordinary had been between them, and that she was linked to her former Confessor by some secret charm.

Upon this he begun to probe Miss *Cadiere's* Conscience, who frankly owned to him the particulars above related, and the whole that had passed between Father *Girard* and her. He saw with astonishment that those things which till then had been looked upon as wonders of Grace, were only delusions and tricks of the Devil; and nothing real in the whole, but a horrible complication of shocking crimes in the part which Father *Girard* had acted.

The Bishop, who had for some time considered Miss *Cadiere* as a Saint, went to make her a visit at *la Bastide*, and having examined her himself, heard with horror from her own mouth all the wickedness of her former Director. Thereupon being fired with a just and holy indignation against him, he declared he would drive out that ravening wolf from his Fold; but Miss *Cadiere*, all in tears, threw her self at his feet, and earnestly intreated he would not take a step which must unavoidably disgrace her and cover her with shame. Her Brother the *Dominican*, who was present, joined with her in begging the same favour for the honour of his family; whereupon the charitable Prelat gave them both his word, that the whole Story should be sunk in oblivion and never divulged; and being informed, that Miss *Cadiere* had still some fits of possession, he exorcised her himself, and ordered her new Confessor to continue to exorcise and direct not only her, but also some other of Father *Girard's* Penitents, in order to rid them out of such bad hands. To the effect of these

Ex-

Exorcisms, and of a general confession which Miss *Cadiere* made to the Prior of the *Carmelites*, she owes her deliverance from her fits of possession, and all those illusions and tricks of the Devil. Her Stigmas at the same time closed up, though the Scars of them may still be plainly seen upon her feet and upon her side.

Mean time Father *de Sabatier* a Jesuit, who for innumerable reasons, the weakest of which was his having formerly been Miss *Cadiere's* Confessor, ought of all men to have wished that this shameful Mystery had still lain concealed, persuaded the Bishop to make it public. In vain did all of the highest rank and best figure in *Toulon* use their interest to dissuade him from it; Father *de Sabatier* was enraged, and at his Instigation the Bishop of *Toulon* began the Process *November* 10th 1730, by interdicting Father *Cadiere*, and the Prior of the *Carmelites*; and the 18th of the same Month he sent the Chancellor, Proctor and Register of the Episcopal Court, attended by two Clergymen, to interrogate Miss *Cadiere* judicially, concerning what had passed between her and Father *Girard*.

The poor young Lady was doubtless extremely surprised at such a visit. The Chancellor having told her the occasion of it, she at first refused to answer; but at last being obliged by a solemn Oath to speak, she generously preferred the interest of Religion and the Publick to her own honour and quiet, and by her answers declared the whole Mystery which she had till then concealed with so much care. As she was by no means prepared for such an account, she threw the facts together as they came into her mind, without any regard to order or time, which is at once a proof of her surprise and of her ingenuity. There are some facts which the Chancellor, who has all along behaved with great partiality in this affair, has not related exactly, and others which he has altered. We shall not point them out here, both because our Process is not grounded upon his, but upon the Plaintiff's Declaration, of which we shall speak presently; and also because we shall produce her Declaration which contains a more exact account. Is it not



ridiculous now to alledge that this is a Plot to defame Father Girard? seeing Miss Cadere did not publish the Scandal voluntarily, but contrary to her inclination was forced to it by the authority of the Officers of Justice and the obligation of her Oath.

The Appellant seeing herself now disgraced, and that she had no measures to keep since her Honour was lost, thought it but reasonable to sue for Vengeance against her Seducer, who had committed so many crimes upon her; and for that end, she the same day laid her complaint before the Criminal Judge of Toulon. As the whole Process is founded upon it, we shall here produce it word for word.

November 18. 1730. *Be it known to all men, that Miss Catharine Cadere, daughter of the deceased Mr. Joseph Cadere merchant of Toulon, being sworn, and having declared that she is of the age of one and twenty, deposes that her first Confessor was Mr. Giraud Vicar of the Cathedral Church of this City; that she was next directed by Father Maurin, a barefooted Carmelite, having a call to be a Nun of that Order; but that the said Father Maurin falling into a tedious illness, she made choice of Father Sabatier the Jesuit for her Confessor, she being at that time between fifteen and sixteen years old; that she went to the Jesuits Convent to make confession to Father Sabatier, but was told he was not yet recovered from his illness so as to be able to receive it; this obliged the Deponent to take for her Director Mr. d'Oulonne Priest and Lecturer of the Parish of St. Louis, but he being very much taken up with the business of his Parish, so that he made her often wait a long while before he could hear her confession, her relations at home scolded her for staying so long, because they wanted her for the business of the shop and house, and sometimes they even beat her for it; her Brother Mr. Francis Cadere an Ecclesiastic, being a Student then in the Jesuits College, he told her of Father Girard the Rector, who was from that time her confessor for two years and an half. She had confessed to that Father about a year before any thing extraordinary happened, excepting that he*  
in

inquired into the Deponent's circumstances, and who were her relations. About that time a Brother of hers who is a Jacobin, having lent Mrs. Mary Anne Sibon Wife of Mr. Saurin Merchant, a book written against the Jesuits, the said Sibon carried it to her sister Saurin, an Ursuline Nun, and she put it into the hands of the said Father Sabatier, who complained of it to the Bishop. The Bishop endeavoured to get a Lettre de Cachet against her brother the Jacobin, who on the other hand did what he could to justify himself; and she having spoke in his favour to her confessor Father Girard the Rector, he told her, that were it not for the respect he had for the Deponent, her Brother would have had a Lettre de Cachet, begging her at the same time to say no more of it; and having inquired how she did after an intermitting fever which had held her for a fortnight, he kindly reproached her for not sending to call him when she was ill. the Deponent answered that she was unwilling to give him so much trouble; to which Father Girard replied, You are a Simpleton, that is a trouble which I take with a great deal of pleasure; will you not for once give your self up to me? then stooping down and putting his mouth close to hers, he breathed very hard upon her, which made such a strange Impression in her mind, that from that moment she felt a violent Passion and a strong Inclination for the Father, and told him at once that she gave her self up to him. And adds, that for above six months before, he had frequently said to her in the Chair of confession, Will you not give your self up to me? I know that the gracious God requires something of you, he has great designs to accomplish upon you. And the Deponent asking how he could know that? the said Father Girard answered, that he knew it and had been sensible of it for a great while; from that time he ordered her to receive the Sacrament every day, but to do it in different Churches, that it might not be taken notice of. From that time also she begun to have frequent visions, which came upon her sometimes at Church, sometimes at home,

home, and sometimes in the street. These visions consisted chiefly in seeing the celestial glory, and Heaven opened with all the Saints placed according to the several degrees of Glory to which they are raised. Once she had another vision, in which were represented to her three heavens; St. John the Evangelist, who was in the first, came to her assistance, and opened a huge book with seven Seals, wherein she saw him write in large characters John-Baptist and Mary Catharine; after which he shut the book and carried it to the Throne of Jesus Christ in the third heaven; and then she thought she saw Jesus Christ lift his hand from the book about three palms, and heard him say, I swear by my self that what is herein written is unchangeable. At the same time there appeared a cross coming towards her, which Jesus Christ held by the upper end; who said to her, that his Love would crucify her before Righteousness had made her perfect. Having afterwards had several visions sometimes of one kind, sometimes of another, she always found the effect of them was inflaming her passion for the said Father Girard, who by her order came to see her every day, and sometimes twice a day. When this Deponent said to him, Is it possible, Father, that I should have so great a passion for you, and does the Love of God produce such strange effects? His answer was, That she should not be uneasy about that, for his gracious God had united her to him; that he carried her in his bosom and in his heart, that she was now but one heart with him, and the soul of his soul; that her passion ought to give her no concern, for it was God's good pleasure that it should be so, and that she should love him dearly. All the while she continued in this state, from first to last, she was incapable of vocal prayer, and when she complained of this to Father Girard, he told her it was not necessary; to which the Deponent answered, that she believed the Saints had not walked in that way: Father Girard told her this was an extraordinary way, that we must not always take the Saints for our Patterns, and that the Lord had



had different ways of bringing Souls to himself. In another vision she was shewed a person in a state of mortal sin, and impurity, and being terrified with so dismal a sight, she heard a voice which told her that if she had a mind to deliver that Soul from the miserable state in which she saw it, she must submit to be possessed for a year. This she communicated to Father Girard her Confessor, who notwithstanding she showed the utmost aversion to it, forced her to submit to be possessed; and immediately upon giving her consent to it, she found herself possessed with a great number of Devils, which disordered her imagination and took away her Senses; nay, governed them so, that in spite of her they made her pronounce thousands of curses against the Saints, and blasphemies against the Eucharist, and all our sacred Mysteries. In this state of possession the Devil discovered to her the consciences of several People, and brought to her mind all that ever she had done, even foretelling her things that were to happen; he told her that Father Girard was a Sorcerer, that he had made a compact with him above forty years ago, to make him a great Genius and give him the gift of preaching, provided he would secure to him as many Souls as he could. All this time the Deponent had intervals in which she was comforted with pleasing visions and many graces, which she having told to Father Girard, he said that was a sufficient compensation for all her sufferings. And adds, that in this state she saw nothing but Objects of Uncleanness and Abomination, from which she was relieved by some good intervals. When she was in the Confessionary, Father Girard ordered her to receive his breath, though she resisted it as much as she could, because the more he breathed on her, the more passionate and eager she was to embrace him. And deposes further, that the said Father Girard obliged her to be acquainted with another Devoitee called Mrs. Guiol, who is a Joiner's wife, and a very pretty Woman, because she was in the same condition, as she her self owned to the Deponent, as well as Father Girard, who till last  
 Lent

Lent used to come every day to the Deponent's house when she was in her Fits of convulsion. He went up to the second floor, where she lay almost always in bed, though sometimes she got up. He entered her Chamber, the door of which he locked on the inside, and as soon as he sat down her Fits of convulsion became always more violent. She often found her self before him in indecent postures; sometimes he made her sit down on the bed's foot where he held her and prest her to his bosom for two or three hours together, kissing her face in a very amorous manner very frequently, and almost every day that he came. And adds, that the last day of Carnival, in a vision she heard a voice saying to her, I will lead you into the desert during Lent, where you shall eat, not the food of men, but of Angels; yet notwithstanding the voice she eat in Lent, but threw it up as fast as she swallowed it; she was also seized with a vomiting of blood, wherewith having acquainted Father Girard, he bid her comply with the directions of the voice. She further deposes, that in another vision she saw the heart of Jesus Christ pierced with several wounds, and heard a voice saying that it was wounded by the sins of men, and that as she was united to Jesus Christ, she should by virtue of that union participate his wounds, which she should perceive by a gash on her left side; and so it actually happened to her; for that instant she felt a stroke on that side, where she found a wound which continued open for three months without increasing or diminishing. Father Girard came every day to the Deponent's Chamber, which he locked; then handled her Neck and Breast, and sucked the wound. The Bishop having exorcised her in the month of September last, the wound, which had continued open for three months, immediately healed as well as the Stigmata on her hands and feet, with the Crown on her head; and in the place where it had been, the hair grew again as before. She declares that when her health allowed her to go to the Jesuits Convent in Lent, one afternoon Father Girard carried her into the Church, where was

no body but themselves; and that before he went into the Chair of Confession, he embraced her and kissed her mouth, and in the Chair called her his mother, and himself her son, her brother, her friend, her servant, saying there was enough to engage any heart; and there she gave him an account of all the visions she had seen. She deposes further, that when Father Girard came to see her in her chamber, and was locked up there with her, he frequently handled her privy parts, that she found her self all wet, and sometimes swooned away; that not knowing what all this meant, she used to chide Father Girard about it, who only fell a laughing at her, that having mist her Flowers for about three months, she acquainted Father Girard with it; who after that frequently handled her belly, and for a week together made her take every day certain drugs of a reddish colour, which caused an Abortion, and for eight days made her lose a vast deal of blood, with which there came away a lump of flesh; that having communicated this to Father Girard, he told her that it could not possibly be, and that it was the Devil had made her believe so. She adds further, that one day Father Girard made her strip to her shift upon the bed, saying he must punish her for her fault in not resigning her self, and that then she felt her Privy parts tickled and wet; that at other times he would talk her with his Scourge, and then kiss the place, and that 'twas at those times he used to tickle and wet her Privy parts. And also, that one day while she was in the Monastery of St. Clare at Ollioules, there being no body in the church but Father Girard and her self, he embraced her and kissed her, as he did frequently in the Parlour, besides sucking her wound.

This is Miss Cadriere's Deposition, to which the Criminal Judge ordered an Information to be joined of all the facts, and circumstances therein contained, and that the Chancery of the Bishop's Court should be called in to proceed in conjunction with him. Miss Cadriere afterwards judicially prayed and added to the

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proceed.



proceedings five of Father *Girard's* Letters, which are those produced above.

The Proctor presented a Request that an information might be lodged of all the Facts and crimes contained in Miss *Cadiere's* answers to the Interrogatories put to her by the Chancellor; and instead of joining with her to convict and punish the Criminal, he on the contrary concerted an odious Plot with the two Jesuits Father *Girard* and Father *de Sabatier*, and by a prevarication worthy the severest animadversion of the Court, summoned no witnesses but such as he hoped would give false evidence in Father *Girard's* favour, nor would hear any but those who were entirely devoted to the Jesuite; nay many of them were actually at that very time Father *Girard's* Penitents.

Every night the Register and Chancellor in person carried the Depositions to the Jesuits college and showed them to Father *Girard* and Father *de Sabatier*, and this we offer to prove. As by this Means they were acquainted with the evidence given by Miss *Cadiere's* witnesses, they next day got the Proctor to examine some of the Jesuits Devotees whom they had engaged to swear Facts directly contrary to those which Miss *Cadiere's* witnesses had deposed the day before; and thus have they acted thro' the whole course of the proceedings, so that of forty four witnesses examined by the Proctor's Order there is not a single one who has not endeavoured to vindicate Father *Girard*. Can this Parliament see without horror to what villanous purposes the Officers of Ecclesiastical Justice have prostituted it, even to screen this criminal from the punishment justly due to such complicated Guilt, so greatly injurious and prejudicial both to Religion and the Commonwealth?

As soon as the Proceedings were begun, Miss *Cadiere* was confined in the Convent of the *Ursulines* of *Toulon*. This Convent is directed by the Jesuits, and the Superior thereof, the Lady *de Gerin*, whose Brother is a Jesuit, with several more of the Nuns, is actually

ally Father *Girard's* Penitent; and to wait upon her they assigned her a Lay Sister, daughter to the famous *la Guish*, whose Confessor is Father *Girard*. And besides, two more of Father *Girard's* Penitents, who were formerly in the same Condition with Miss *Cadiere*, and whose Eyes were likewise opened to see the Illusions and Debauchery of their Confessor, were clapt up in two several Monasteries; and all this by virtue of superiour orders obtained by the Bishop.

Miss *Cadiere* was obliged to attend the Bishop three several times in order to have a Confessor appointed her, but could obtain none except Mr. *Berge* a benefited Clergyman, a man wholly devoted to the Jesuits, as appears plainly from the following passage. This Priest comes to the Convent of the *Ursulines* on the 31st of *January* last with Pen, Ink and Paper, attended by Father *de Sabatier* and two witnesses; he goes into the Parlour, sends for Miss *Cadiere*, and tells her he was come to receive her Confession; but that she must first make a formal recantation of what she had deposed against Father *Girard*, and declare that it was all a calumny, otherwise he could not confess her; and upon her answering him, that she was forced to make her Complaint to the Officer of Justice, and had said nothing in it but the Truth, which she could not retract; Mr. *Berge* walked off with Father *Sabatier* and the witnesses without hearing her Confession.

The Jesuits and their Emissaries finding there were no hopes of bringing the Plaintiff to retract her deposition, endeavoured by other Arts to render her just complaint fruitless. Not satisfied to furnish the Proctor with false evidence and their own Penitents, they likewise suborned Miss *Cadiere's* witnesses. Father *le Sabatier* and other persons waited in the Hall of the Bishop's Palace next to that wherein the evidence was heard; and there, before the Witnesses were called in, they interrogated those that were summoned at Miss *Cadiere's* instance concerning the facts which they intended to depose; and when they found they had hei-

nous things to swear against Father Girard; they first endeavoured to dissuade them from it, and when they could not prevail that way, they took their Summons from them † and sent them away without being examined. Nay, the Chancellor took care in summoning up the Evidence to lay out several very material facts, of which the re-examination of the Nuns of St. Clare of Ollioules is a clear proof. This subordination of witnesses obliged the Plaintiff to petition the criminal Judge for an Information against it, which was granted her; yet the Jesuits afterwards employed the most wicked means to corrupt even several Nuns, of which the Letter they wrote for that end to the Lady de Colgoin, Ursuline Nun of Poissy, which we have lately proved, and which has made so much noise, is an unanswerable demonstration.

It would be tedious to relate all their unfair Management, all the illegal Steps that were taken, all the unjust Orders of Court which they obtained against this unfortunate young Lady by their Interest with the Great, and their Intrigues among their Friends; but we must not omit one very remarkable piece of Conduct. They had suborned false witnesses against her, and endeavoured to corrupt the Evidence that was favourable to her; they had attempted many ways to force her to retract her own Deposition, but in vain: At last they tried this stratagem. Having in her Examinations on Feb. 25. and 26. answered in every thing agreeably to her former Deposition, the next Morning Sister Guise, who waited on her, made her drink a glass of wine before breakfast, which tasted very salt and threw her of a sudden into such a raving *delirium*, that she did not know even her own Mother. This wicked attempt oblig'd her to petition the Parliament to have an Information filed against it; and though the Attorney General consented to the Information, yet the Court did not think fit to do any thing in it.

The Jesuit added a part which belong'd only to the Judge of the Court; and their Design was to make it believed, that though the witnesses had appeared they had nothing at all to say.



However, the very same day that this Potion was given to the Appellant she was carried before the Committee of Parliament to answer their Interrogatories; and by means of that intoxicating Draught she had drunk, and the violence and threats used to her in a Convent so devoted to the Jesuits, they made her disown all the facts contained in her deposition, and say they were not true; that Father Girard had led her in the way to the highest perfection, and that the Prior of the Carmelites had persuaded her to form the accusation against him; though at the same time it is undeniable that the Chancellor himself forced her to it, and that all the facts contained in her deposition are confirmed by a great number of unexceptionable witnesses, acknowledged in the Criminal's own answers, and vouched by his own Letters. The very nature of Miss Gadiere's answers is sufficient to convince one that they were not the effect of her free will. Immediately after these same Answers made by the Plaintiff, they proceed to a second Examination of Father Girard; and as he was perfectly well informed of Miss Gadiere's answers, he took care now to own nothing, except that he touched Miss Gadiere's wrinkles which he said were raised above the rest by a superabundance of graces; but that however he only felt them through the handkerchief which she wore about her neck.

Upon this she was immediately re-examined March 6. and declared that she insisted on the truth of her last answers beginning Feb. 27. and that these she had given in before, both to the Committee of Parliament and to the Chancellor of the Diocese, as well as her deposition taken before the Criminal Judge, that she renounced them so far as they contained any thing contrary to her last answers; having been persuaded to do so by the Prior of the Carmelites, on her giving him an account of Father Girard's holy and innocent behaviour to her; whom she said not devil had misled.

The same day, way, upon the Spot, they confronted Father Girard with the Plaintiff, the event of which

Is as singular as the above said re-examination. For Father Girard, without proposing any Objection against Miss Cadiere, heard her last answers and re-examination read, and then said *that nothing had ever passed between him and her but what was very pure and modest, that he looked upon her as a holy young woman and design'd to carry her to perfection, and that without entering into a detail of all that is contained in Miss Cadiere's answers, for which he refers to his own, he in general assures them of the purity of his Intentions, and that Spirit of religion with which he spoke, wrote, and acted.* Miss Cadiere on her part said, *that her answers of Feb. 27. and her additions to the re-examination contained the truth; declaring that she never observed any thing in Father Girard but what was very pure and holy, assuring them likewise of the purity of her Intentions.* 'Tis pity this fine tale is contradicted by the whole proceedings, by Father Girard's own Concessions, and by the Letters of both parties.

Mean while the Committee continued to confront witnesses with Miss Cadiere, to the number of forty six; and as she had been treated with great violence and threats all this time, not only she was not allowed to make any Objections against the witnesses, though she had some very pertinent ones; but we find besides this surprising Contrast, that while by these means the Plaintiff agreed with the Defendant in saying that nothing but what was very pious and holy had pass between them, the witnesses, whom they confronted with her, constantly maintained the heinous facts and enormous crimes which they had before sworn to, and which are very contrary to all the rules of innocence and purity.

On the 20. of March the Committee being ready to set out for Ollioules in order to re-examine and confront the Nuns of St. Clare, among whom Miss Cadiere had lived for three months and a half; she being upon that occasion, allowed a little more liberty made before them a renunciation upon Oath of all that she had

had said from *Feb.* 27. till then, in contradiction to her Deposition and answers of *Feb.* 25. and 26. and declared that it was at first of all the effect of the Potion they gave her which had disorder'd her Senses, and that both at first, afterwards, and even then, they endeavoured to force her to betray the truth by the violence wherewith they used her, and their threats of worse treatment if she did not say as they would have her: and that in proper time and place the world should know the Persons who had abused her in so unjustifiable a manner; but it is no hard matter to guess at them.

On the 11th of the same month when the Committee went to *Ollioules* Miss *Cadiere* was carried thither by the Sheriff's Officers; a guard very unbecoming her Innocence, nay unconformable to the order of the Court for personal Appearance, unjust as it is. The Register of the Bishop's Court set out before them betimes in the morning, nor could the rain stop him; his business was to carry two Letters to *Ollioules*, one to the Ladies of *St. Clare* to persuade them to retract what they had sworn, and the other to the Superior of the *Ursulines* into whose hands Miss *Cadiere* was to be put, desiring her to leave nothing untried to force her to a fresh recantation in favour of Father *Girard*, and for that purpose to use all kind of means, even ill treatment. In effect, when Miss *Cadiere* came to *Ollioules*, she was put into the Convent of the *Ursulines*, and clapt up in a room that stunk intolerably, without any other furniture than a little rotten straw to cover the ground, having till she came been the lodging of a mad woman, whom they then removed.

The better to persuade the Ladies of *St. Clare* to retract, they told the Abbess and several of the Nuns, on one hand, that the Plaintiff had dropt her Suit, concealing the circumstances of the foresaid variation, as well as her retractation of it; and on the other hand, that all the witnesses at *Toulon* had retracted all the facts which they had sworn against Father *Girard*;  
though



though they knew there was not one of them had varied from their first evidence. Were there ever so many little arts employed to stiffle the truth and oppress innocence? But the Ladies answered with a holy constancy that no consideration should make them betray the cause of truth, and that far from retracting what they had said in their depositions they were resolved now to add to them all that the Chancellor had omitted. And accordingly it appears by their re-examination that they added several very material and weighty Facts against Father Girard.

When the re-examination and confronting of the Nuns of St. Clare was over, and the Committee returned to Aix, Miss Cadere was carried thither by the Sheriff's Officers and confined to a Monastery where she still remains. 'Tis remarkable that while she was upon the road, attended and guarded in a manner reserved only for such as are guilty of the greatest crimes, where they lodged all night, one Fougere who commanded the party of Horse, would needs ly in Miss Cadere's Chamber, under pretence that he had orders for so doing; so that she and her Mother, who accompanied her, finding a Gentleman in their bed-chamber were obliged to sit up all night; which is a very uncommon instance of violence.

Three or four days after Miss Cadere was put into Monastery at Aix, an unsubscribed Letter was brought her by a young Gentleman dressed in gray clothes and wearing a Sword. The Contents of it follow: *My dear,* I am every day more and more surprised at thy conduct in continuing to inform all the world of thy own folly. Wilt thou go on till a definitive Sentence make thee still more odious in the eyes of every one? The thing has made too much noise, thou wilt say; but it will make a great deal more, if thou dost not take care; for it would be a much less dishonour for thee to retract, than to lose thy cause. No body would use thee with so much freedom as I do, but one who is so much thy friend; for I am, my dear, entirely thine.

Thine  
 signed

Toulon, March 16. 1734. It is directed *To Mrs. Cadriere in the Monastery of the Visitation at Aix.*

This Letter, the only design whereof was to persuade the Appellant to retract, could come from none but the Jesuits; for none but they are so much concerned in the event of this Affair, as to employ all sort of means to frighten or surprise her into a retraction; and besides, the letter, tho' dated at *Toulon*, could be written no where but at *Aix*; seeing it is dated the 16th of *March*, and directed to *Mrs. Cadriere in the Monastery of the Visitation at Aix*: Now on the 16th of *March* she was at *Ollioules*, and it could not then be known at *Toulon* that she would be carried to that particular Monastery at *Aix*; which proves this Letter to be of a piece with the rest of the Jesuits Management through the whole Affair.

This is the true State of *Mrs. Cadriere's* Case, by which we may see how dangerous a thing it is in some countries to accuse a criminal who has too powerful Friends; especially if he happens to belong to that order of men which pretends a right to direct the consciences of others, and pass sentence on all their actions; while by their own conduct they seem to claim a privilege to indulge themselves in the foulest lusts, and perpetrate villanies the most shocking to humane nature with impunity. Amongst such, Innocence is the greatest Crime. How else is it possible that the whole body of Jesuits, as well as the Bishop of *Toulon*, with all the Officers of the Spiritual Court there, should so long have screen'd the infamous Father *Girard* from that justice which the Crimes of which he stands convicted to well deserve? And not only so, but have used the basest arts to get that Punishment inflicted upon an innocent abused young Lady which is due to her vile Seducer?

The Proceedings against her have been carried on directly contrary to the Laws of the Country. For according to them, no Judge whether Civil, Criminal, or Ecclesiastical can enter any person's house to make enquiry into any matters of fact, even in cases of robbery, till an Information be previously lodged. Yet

this was done by the Chancellor of the Bishop's Court in Miss *Cadiere's* Case. Which proceeding of his is also illegal and an unwarrantable encroachment on the King's Courts of Justice, because being a lay-person she is not under the jurisdiction of the Bishop's Court. But what renders this step the more grievous and unjustifiable is that the Chancellor came to Miss *Cadiere's* house attended by a Train of followers very dishonourable to the character of a young Lady, with no other View but to interrogate her upon what had passed between her and Father *Girard*, and to force her by the solemn obligation of an oath to defame her self. And of what fatal consequence might it not prove to authorize the Judge of a Bishop's Court in such a step? In what a terrible condition should we be, did it depend on the indiscretion or malice of an Ecclesiastical Judge to disgrace whole families at once by interrogating our daughters in such a manner? And does not this base conduct of the Chancellor deserve a severe Animadversion from the Parliament?

He likewise acted directly contrary to Law in beginning the proceedings by putting Interrogatories to Miss *Cadiere*. It was no less illegal in the Proctor to comprehend her, the Accuser, implicitly in these words of his Petition; *order the criminals to be punished*, seeing she as a lay-person is not subject to the Ecclesiastical Court; as also to hear so many false evidences in favour of Father *Girard*, before any were sworn to support the Charge brought against him. Nor can he pretend that he did not know on which side they would give their evidence; for it is notorious that in criminal Cases it is always very well known, before a Witness be judicially examined what facts he will swear to. Add to all this the most grievous Oppression that runs through the whole management and proceedings of the Ecclesiastical Judge and his Proctor. The Circumstances we have already taken notice of in the Case make it evident beyond dispute that they are guilty of the most shameful injustice, and have acted all along with no other view, but to favour the criminal and crush the innocent. Witness the violence and menaces wherewith they have harassed this poor young



young creature, yet a minor † destitute of all friends, counsel and support, confined in a place devoted to the interests of her bitterest enemies, under the Direction of the Jesuits, and of a Superior whose Brother is one of that order; and where most of the Nuns are actually Father *Girard's* Penitents, particularly the lay-sister *Guiol* who waited upon her; whom he persuaded to use all means, fair or foul, to procure him impunity, and made them even write letters to the Nuns of *St. Clare* to suborn them. Witness the arts used by the Jesuits to force her to retract, her being refused a Confessor, and the alternative proposed to her by Father *de Sabatier* attended by another Jesuit and two witnesses; witness the ill Usage she was treated with in the two Convents of *Ursulines*, that at *Toulon*, and that at *Ollioules*, in which last she was confined to a stinking room, without any thing to lie upon but a little rotten straw in a corner upon the ground; witness the infamous guard by which she was attended, and the rudeness of the Officer who was ordered to lie in her bed-chamber; witness the anonymous Letter sent her at *Aix* to persuade her to retract, and all the injuries and vexations with which she has been tormented since the unhappy fatal moment that the Chancellor, in abuse of Justice itself, forced her to publish her own shame, and the infamous crimes of her Confessor, who instead of being punished as he deserved, has been treated with such peculiar Mildness as seems, if it is not, a meer Contempt and Derision of Justice. He enjoys his full Liberty, preaches, confesses, says Mass every day, and performs all the functions of his Office. Yet this is the Man that is accused, nay, manifestly convicted of Quietism, Enchantment and Sorcery, Ravishment, Spiritual Incest with his Penitents, procuring Abortion and Subornation of Perjury. Good God, what a complication of horrid crimes!

Quietism is an Error, which under pretence of an immediate and intimate Union with God, places the highest perfection of the Soul in a passive and indolent

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† Being under five and twenty.

contemplation; considers the exercise of the Christian Virtues, and vocal prayer not only as useless, but even as imperfections, and obstacles to the operation of the Divine Spirit; takes away all Will in the creature and its co-operation; allows all instances of debauchery as indifferent actions, which ought not so much as to be deliberated upon, or rather should be considered as advantageous; orders the frequent use of the Sacraments, and even daily Communion without any preparation. This is the infernal Mother of so many monstrous Children; and is not this the most damnable and most fatal of all heresies, which saps the very foundations of Christian Morality, proscribes the exercises of all the Gospel-virtues, and authorizes the practice of all vices?

The origin of it is attributed to some Eastern Monks, but it has been revived in almost every age of the Church. However, it made the greatest progress, and obtained its highest reputation by the means of *Michael Molinos*, who wrote two books in favour of it, intitled, *The Spiritual Guide*, and *The daily Communicant*; by which, and by his Manuscripts, his Sermons, and his Direction, he caused it to be long respected even round the Throne and before the eyes of the Vicar of Jesus Christ. Then it was that under the dazzling Appearances of Devotion, and frequently even in places consecrated to religious worship, *Rome* saw the most infamous crimes committed by *Molinos* upon his Penitents, as well as by his followers. The prodigious progress of the contagion, which had already infected some of the highest heads, obliged the Inquisition with the Assistance of *Innocent XI.* to remedy so violent an evil by punishing the Author of it. So by a Bull in the Year 1687 this heresy was anathematiz'd, and its Author condemned to perpetual Imprisonment in which he died. 'Tis to be supposed that the Protection which the nature of his moral doctrines had procured him, saved his body from the flames he so well deserved.

This error is too agreeable to a corrupt heart to be entirely rooted out at once by this Sentence, and accordingly it was soon revived in *France* by several Books.

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The Author of *The Explication of the Maxims of the Saints*, having adopted some of the Principles of Quietism, *Louis XIV.* a Prince who made himself truly great, no less by his Virtues and his Zeal for Religion, than by his immortal actions of valour, requested the condemnation of them from *Innocent XII.* who pronounced it by his Bull of *March 12. 1699.* The King thanked his Holiness for such a favour, and by a Proclamation registered in the Parliament of *Paris*, immediately ordered his Sentence to be executed; and in 1700 the Bull was received by the whole *Glorie of France.*

Now Father *Girard* is fully convicted by the proceedings of Quietism, and of having taught all the pernicious principles of that heresy to his Penitents, whom he so carefully and thoroughly instructed in them, that the profoundest Divine among the Quietists could not have spoke more knowingly, or given a better Account of them, than some of those Ladies did in their Depositions. Besides, are not his Letters full of Quietism as well as gallantry? What else can be the meaning of these words in the famous one of *July 22d.* *Forget yourself and be entirely Passive?* In short, his own Conduct and that of his Penitents, is a compleat Pattern of Quietism, and a clear demonstration of his guilt.

With respect to the Charge of Enchantment and Sorcery, if it be a fault in one extreme to believe every thing, it is a greater one in the other to believe nothing. 'Tis certain that people often attribute to witchcraft, what is only the effect of a heated or disordered Imagination, or else of the Roguery of some concerned: but it does not follow that there is no such thing at all as Sorcery. In short, the Holy Scripture, the Gospels, the Acts of the Apostles, Ecclesiastical and Prophane History, contain numberless Instances of it; and it would be robbing the Son of God and his Apostles of the glory of their most celebrated Miracles to deny the possibility of it. The *Roman Law*, the *Canon Law*, the Councils and the Statutes of this King-



Kingdom, which have so carefully determined the Nature and Punishment of Sorcery, will not allow us to believe it impossible. Were it so, why should the Church have appointed and regulated the forms of Exorcising? Ought we not to believe the dying Confession of so many Criminals condemned for Magic and Sorcery, which they have sealed with their own blood? And what must we say to all the Sentences of Death pronounced by the several Parliaments of *France* upon such as have been convicted before them of this crime, and particularly upon such a Number of Priests who had made use of Sorcery for the same Purpose as Father *Girard*? Must they be treated as Illusions by this Jesuit, who now affects to act the Unbeliever out of necessity, and to deny the very being of an Art in which he is a Master.

Add to all these the Testimony of the Fathers; will he call them Visionaries too? Let us then oppose him with Authorities of greater weight, and convince a Jesuit out of the Mouths of Jesuits. Do not several of them prove the existence of Magic and Sorcery by unanswerable Arguments? And do not they say that it is acquired by an express or tacit Compact with the Devil, and that the most sacred things in Religion, even the Host itself, are often used in Enchantments? For which reason the Council of *Lateran* ordered the Box in which the Host is kept, and the Holy Oil for Baptism to be carefully guarded under Lock and Key, for fear it should be abused by Sorcerers and Wizards.

Several Physicians affirm that their Art teaches the knowledge of Simples and Druggs, which have the virtue of exciting Love; but it is still more certain that this is frequently the effect of Sorcery: and therefore the Emperor *Constantine* made a severe Law against those who by means of Magic or Sorcery violated any one's Chastity, or insnared any one into a criminal passion. We find in *Basset*, that the Curé of *Peisane* falling in love with the Lady of the place, by Sorcery procured the Enjoyment of her, and that by means of a Sugar-plumb which he gave her to eat; that the mo-  
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ment she had swallowed it, she found herself transported with fondness for him, and so gave herself up to his embraces; for which crime the Parliament of *Grenoble* sentenced him to be burnt alive. Is it not proved by the proceedings against *Gaufridy*, who was burnt by order of the Parliament of *Provence* in 1611, that he enchanted his Penitent *Magdalen de la Palud* by breathing upon her, and so got possession of her person?

We need not therefore be surprized that Father *Girard*, that fatal day he breathed upon Miss *Cadiere* in the Jesuits parlour, inspired her with such a violent Passion for him, that she at once owned herself conquered, and consented to yield to his pleasure.

And indeed, is it credible that a young Lady of eighteen, as Miss *Cadiere* then was, should without witchcraft fall in love with an old Priest of fifty, who it must be owned has nothing about his Person to charm or seduce a pretty Girl? that she should run into such an extravagant passion for him! nay, run away after him from *la Bastide* to *Toulon*, by night too, if she had not been prevented!

As to Miss *Cadiere's* frequent Visions, it is proved by the proceedings that several more of Father *Girard's* penitents had such as well as she. But the question is, to what cause are they to be attributed?

We own that an imagination too much heated with devotion, and the reading of certain enthusiastical books, may produce them; nay, that they are a necessary effect of Quierism, as we find in the lives of several of that Sect. But we know also that there are some Souls so pure and so highly favoured of God, that he seems to anticipate their happiness, and to give them a previous View of his Glory in holy Visions: why may we not then refer Miss *Cadiere's* to such a cause, as Father *Girard* himself did during all the time of his direction? But the discovery of his secret practices forbids such a favourable Construction; and since these Visions cannot be attributed to an Angel of Light, they must come from an Angel of Darkness, and be another proof as well as effect of Father *Girard's* Sorcery. And to the same cause must we ascribe the Fits of  
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Possession with which Miss *Cadiere*, and several more of our Confessor's favourite Penitents were afflicted.

And how can this Jesuit deny that he is the Author of their being possessed? For, *First*, seeing he is convicted of Sorcery, to whom would he have us attribute them but to himself?

*Secondly*, Miss *Cadiere's* Answers to the Exorcisms fully prove it upon him. For whence is it that her convulsions and pains increased when they came to these words in the Litany, *Sancte Johannes Baptista*, which is this Confessor's name, and *Sancta Catharina* which is her own? Whence comes it that when the Priest who exorcised her, said to her in Latin, *dic mihi nomen tuum*; [Tell me thy Name] she answered *John Baptist Girard*, and repeated it as often as she was asked the question? Whence comes it that when the Priest commanded the Devil to come out of her, and said to her in Latin, *Who hinders thee from coming out?* She answered, *Uncleaness*? Does not all this prove that the bond of this fatal Union between the Director and his Penitent was *Socery*, the design of it *Uncleaness*, and the Author *Father Girard*? Whence comes it that *la Laugier* in the Transports and furious fits of Possession often cried out, *Go fetch that Devil the Father Recitor, that he may deliver me out of this condition since he put me into it?* Whence, comes it, in short, that there are none possessed but this Father's Penitents? And lastly, how comes it that Miss *Cadiere* in her letter of *July 24th*, which *Father Girard* himself produced, and thereby approved the whole contents of it, according to a maxim in our Law, reproached him with being the Author of the Condition she was in, particularly of her being possessed, and that he in his letters never disowned it?

Nor need we long doubt who was the Author of her Transfigurations and the Stigmas or Prints of our Saviour's Wounds which she had in her left side, her feet and hands, and the bleeding mark of the Crown of thorns upon her head. We are not ignorant that God may impress Stigmas upon such as he is pleased



to distinguish by those marks of predilection. Several Saints have been honoured with them; but the discovery of this mystery of iniquity will not allow us to assign Miss *Cadiere's* to any other Cause than Father *Girard's* Sorcery.

Her knowledge of the secrets of the heart must also proceed from the Devil, into whose power our Confessor had delivered up his penitent. For though it be a question whether or no the Devil can see into futurity, and certainly foreknow such things especially as depend upon the will and choice of free Agents; yet no body ever pretended to doubt his being perfectly acquainted with all things past, or his power to reveal them to his Servants for the carrying on his own designs.

The Facts above advanced being plainly prov'd in Court by great numbers of witnesses, are sufficient to fix the two Charges of Quietism and Sorcery upon Father *Girard*. By means of these he debauched and abused his innocent Penitents, particularly Miss *Cadiere*, so that the aforesaid Crimes are here to be considered only as aggravations of the Spiritual Incest committed by him upon the Body of the Plaintiff.

As Incest, Adultery, and other Crimes of that nature, are committed in private, the law does not require the evidence of eye-witnesses for conviction, but is satisfied with presumptions, and the proof of particular facts from which the perpetration of the crime may be inferred. And indeed, the greatest libertines, and even those who glory in their wickedness, avoid all witnesses of their guilt; much more are all that belong to the Church, Priests, Regulars, and Confessors, and especially such as set up for the practice of the most rigid virtue, obliged by their profession and a regard for their reputation, to be still more careful to save appearances. Accordingly for this very reason all the Casuists are of opinion, that presumptions are a sufficient proof of such crimes. Let us now enquire whether the facts proved upon Father *Girard* and the strong presumptions against him are of force enough

to convict him of the Spiritual Incest and Procurement of Abortion which he is charged with. Never was fuller Evidence brought in a Case of this nature, and he must renounce the use of his reason who can resist the clearness and strength of it.

Our first presumption is taken from the avowed Principles of the Jesuits. We would gladly have spared the Society all general reflections, of which there are enough public and in every body's hand; but we should betray our Client's Cause if we deprived her of the Advantages she may draw from their Moral writings, which every one knows how indulgent they are to this favourite passion. And if the inclination of the heart to pleasure be so natural and so strong, that the most rigid virtue is sometimes born down by it, how shall we resist the violence of this passion, if we find no principle within to oppose it, no curb to stop its career, and when we do not think we transgress our duty in gratifying it? And now, does not the Accusation seem half proved already by the very character of the Criminal?

The second presumption against him is founded on his continual frequenting of Miss *Cadiere's* company for above eighteen months together, as related in the case. Is the Conscience of a young Votary like a Ship in a tempestuous Sea, which requires the Steersman to be continually at the helm? Or were those frequent visits the pure Effect of a Confessor's Charity? Are not the Canons which forbid Ecclesiastical persons to keep company with women, binding upon the Jesuits? Are such prudent precautions necessary only for secular Priests, and all other Regulars but them? and are the Jesuits absolutely insensible? No, the Author of their Institution was of a different mind, when he ordered that they should not be allowed to visit women but in cases of great necessity, or in hopes of some very considerable advantage; he seemed to think the company of women might be full as dangerous to the virtue of a Jesuit as of any other Churchman. And is there no reason to apprehend, lest a Confessor, who  
ever

ever he be, that by an assiduous attendance upon his Penitent imitates the Complaisance of a fond Lover for his Mistress, should carry his imitation a little further?

The third presumption is founded on the frequent visits he made to her at *Ollioules*, and his spending whole days there; his locking himself up with her in her chamber, in the parlour, and in the Church, together with his whole behaviour while he was there.

The fourth presumption arises from his writing to her every day while she was in *Ollioules*, at the same time that he made her such frequent and such long visits. We would fain know what opinion we ought to entertain of a Confessor, who carries on such a constant correspondence by letters with a handsome young Devotee; and particularly how a Jesuit can defend this, who is so strictly forbid by the rules of his order to write to any woman, except in a case of urgent necessity.

The fifth is supported by the Nature of those Letters. If the great number he wrote to her be a presumption against him, sure the nature of them must amount to full conviction. For all the Casuists agree that if Love-letters be found in the custody of a woman, maid or gallant, that alone is sufficient Proof of a criminal correspondence. And if the Jesuit had not taken the fraudulent precaution of recovering his letters to this young Lady, we should have had a curious Journal of this Amour, which would have saved us the trouble of producing any other proofs of his guilt. But this Letter of July 22d, which by a kind of miracle happened not to be returned with the others, sufficiently shows the nature of the rest. We shall only quote a few Passages out of it, and make some short reflections upon them.

*This, my dear Child, is the third Letter in three days; in a little while I shall probably be incapable of doing any thing but for her to whom I am writing; at least I am sure I always carry her about with me wherever I go, and that though I converse and have to do with others, yet she is constantly present.* What



more could the most passionate Lover say to his Mistress?

*Forget your self and be entirely passive:* these two expressions imply the sublimest disposition. The Jesuit in the Notes which he has thought fit to make upon this Letter says, that by this Passage he meant that *Self-denial* which is recommended in the Gospel. But is it thus he explains the Gospel to his Penitents? There have been a great many Commentators on the Gospels, but none of them ever thought of putting such a construction on these words, *let him deny himself*, or drew from them such a Maxim for the Use of married women and maids as this, *Forget yourself, and be entirely passive.* Such a Commentary could never have been made but in a Letter of gallantry. And is not this that downright Quietism, which our Confessor preached and recommended to his Penitent, in order to banish all her Scruples? What precedes and what follows this passage is a demonstration of it. *Have no will of your own, and hearken to no Scruples; you must obey in every thing as my little child who thinks nothing difficult that her Father requires.* This with the sequel, sufficiently explains his motives for beginning with the warmest expressions of Love, and then exhorting her to Quietism.

*I long exceedingly to see you again, and to see all. You know I ask nothing but my own, and 'tis a great while since I had a full view of any thing.* How impatient is Love? He had made his Mistress a visit at Ollioules but a little before, and spent the whole day with her in the parlour, yet longed exceedingly to see her. He calls her heart (if he did not mean some other part) *his own*, but what title had he to it, unless it were the present he had made her of his, as he intimates in a very tender manner at the beginning of this letter; Love makes all common.

Our Jesuit has made a very singular note upon this passage, which I must give in his own words: *Father Girard for a great while had not seen either her stigmas, or her swelled ribs, and these he calls his own.*

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Good God, what a fruitful source of reflexions have we here ! If he called these *his own*, then he must have caused them by his Sorcery. If he had not seen them for a great while, then it seems he had seen them before, he had seen them frequently, especially *the stigma on her side, four inches below the left pap, towards the left side, and the Ribs that were raised up by a superabundance of Grace* ; according to his own curious account. Did such an exact acquaintance with the whole body of this Penitent, from top to toe, proceed from nothing but mere charity in her Confessor?

But what sense will he put upon these words: *to see all, and it is long since I had a full view of any thing, and upon these : But, I shall tire you; well, won't you tire me too? it is but reasonable we should go equal shares in every thing*. All this forms a text too clear to need a Commentary; and indeed no body would be fit to make it but the chaste \* Sanchez.

I hope you will at last grow wise, and that so many favours and so much good counsel will not be thrown away upon you. You are an unconstant Creature; 'twould be much worse should you turn glutton.—Good night my dear Child; can you decipher this scrawl? Is not this talking like an arrant Trifler, a meer Droll that makes a joke of every thing, rather than like a grave Confessor?

Be assured, as this letter tells you, you are always behind hand with me, and in danger of never overtaking me, unless you write me at least twice a day. Is this the Language of a Confessor or a Lover? and what more could be said to a Mistress one adores?

Adieu, my dear Child, pray God for your father, your brother, your friend, your son, and your servant. Surely all these titles are sufficient to engage a good-natur'd heart. How well this Jesuit knows the way to the Heart, and all the arts proper to move it!

Now,

\* Thomas Sanchez a Spanish Jesuit wrote a large Book on Marriage, in which he resolves all the possible Cases of Conscience incident to that State, and expresses the most obscene Ideas in the most obscene Language that ever was written:

Now, is not this letter written from one end to the other, with an air of pleasantry and gallantry, with the most delicate and passionate sentiments of the tenderest affection? Is not this one of those Love-letters which all our Casuists agree is a certain proof of an unlawful commerce? And if this rule holds good with respect to lay-persons, how much stronger is it in the case of a Confessor? a Confessor who wore an outside of the austere virtue, whom so many reasons ought to have restrained from writing such letters as can be attributed to nothing but the violence of a blind indulged passion; nay, he was so sensible this letter was criminal, that he durst not subscribe it.

Of the same stamp were most of those he wrote to Miss *Cadiere*, while she was in the Convent at *Ollivoules*, and which she sent him back by *la Gravier*.

'Tis in vain for Father *Girard* to pretend that he delivered to the Commissioners of Parliament sixteen of the letters he recoverd, that they contain nothing unjustifiable, and that we ought to explain that of *July 22.* by them.

For in the first place we defy him by any art, or any comment to justify that of *July 22.*

Secondly, whence comes it that of an hundred letters written by him to Miss *Cadiere* during the three months and an half that she remained in the Convent at *Ollivoules*, as is evident from that of *July 22.* he produces only sixteen? and why does not he produce all the rest? His pretence for it is an admirable one. They have some relation, says he, to the Plaintiff's Confessions, and therefore must not be shown. But what probability is there that these letters should treat of such Subjects, when we see their correspondence turned upon things of a quite different nature? What Occasion had he to write any thing about her Confessions, while he visited her twice or thrice a Week? Or indeed what occasion had such a proficient in Quietism, which makes all actions indifferent, for Confessions at all? This then is the idlest excuse he could make, and to convince the world that it is so, and to stop his false mouth, she chal-



challenges him to produce them whether they relate to her Confessions or no. And indeed, what Measure has she to keep, as the case stands with her?

In the third place, it is certain and cannot be doubted that the sixteen letters which he has produced are none of those he wrote to her, but counterfeits.

For proof of this we need only consider, First, that if his letters to Miss *Cadiere* had contained nothing but what was pure and holy, he would hardly have used the precaution, when he placed her in the Convent at *Ollioules*, to stipulate with the Abbess that she should not examine his letters to her, nor hers to him; nor would he not rather have contented himself with letting them pass, as regularly they ought to have done, through the hands of the Abbess, if they had been edifying, or at least not scandalous?

Secondly, why was he in such a hurry to recover them when he understood that the Bishop had ordered Miss *Cadiere* to make use of another Confessor? Would he have sent *la Gravier* express to her for this purpose, as is proved and owned, if they had contained nothing but pious exhortations and spiritual advice? Is not this step an unanswerable proof that the letters returned to him were of the same stamp with that of July 22? that he sent in such haste for them in order not to preserve but suppress them? and that those both has produced are not the true Ones, but forged in their stead?

Thirdly, The Father used to write two kinds of letters to Miss *Cadiere*; some contained only a few trifling moral reflections; these were to be shown about, and these he signed; but the other sort were filled with Expressions of love and tenderness, and these he cautiously forbore signing, and took care they should be delivered to her in private. The fact is fully proved.

Fourthly, why does he not produce those he wrote to her July 20. and 21. 1730? Will he pretend he wrote her none on those two days? That, of July 22. not prove he did; that he wrote her two; and if he does

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not produce them, 'tis because they are as full of venom, and perhaps more so than the other which they immediately preceeded, and which would therefore be best explained by them.

Fifthly, why does not he produce that wherein he told Miss *Cadiere*, with an air of pleasantry, that if she were not good she should be whip'd, and that her loving Father would do it with his own hands? and that other in which he gave her instructions what she should say in confession to the Father Guardian of the *Observantins*, Confessor of the Convent, with a strict injunction to say no more? That he did write these two Letters is fully proved. The Lady *de Lescor*, Mistress of the Novices, swears that she saw and read the former: and as to the other Mrs. *Victoria Auber* deposes that Miss *Cadiere* showed her a Form of Confession sent her by Father *Girard*. These two facts, especially that of the Form of Confession, clearly prove the Jesuit's unlawful Commerce with his Penitent; for why should he send her such a Form, and forbid her saying any more than was contained in it, but for fear she might otherwise discover his secret? Abominable?

Sixthly, The real Letters which he recovered and suppressed must have been extremely passionate, and he must have been accustomed to write to Miss *Cadiere* in no other strain but that of a tender Lover; for though he has forged others in their stead, yet he was incapable of keeping them intirely free of that poison with which the originals were so strongly infected, since the counterfeits themselves are full of the warmest expressions. 'Tis true, he pretends to direct them to God; whereas in that of July 22. he addressed them to Miss *Cadiere*: but who can believe that those who deny the precept which commands the Love of God, should use such lively expressions of that Love? And is it not evident that by a horrid mockery of Religion, this Jesuit had endeavoured to conceal that impure fire with which his heart flamed for his Penitent, under the cover of a pretended Love of God?

God? What a vast field for reflection would not his letters, though counterfeited to favour his Vindication, open to us, as well as Miss *Cadiere's*, whose notions and inclinations he had so thoroughly corrupted? But we have no time to spare, and besides the subject is far from being barren: However, we cannot omit the letter written by *la Guyol* to Miss *Cadiere* August 30. 1730. on occasion of a little difference between our tender Confessor and his dear Penitent, which the good-natured *Guyol* did her best to make up.

*My dearest Sister,*

**L**AST monday about Noon I arrived in Toulon, and alighted at the Jesuits Convent. I had just a sight of our dear Father, whom I found in the utmost distress; he told me at once, that if I had any ill news for him, I should not say a word, but go without fail and write to him instantly, and bring him my letter in the Evening after Sermon; which I did with a great deal of difficulty, and set down just what God Almighty was pleas'd to inspire. I went this morning to see him after his return from the Country, where he has been ever since St. Austin's Eve. I do not believe that in the last moments of his Life he can look more death-like than he does at this time. I asked him what was his indisposition, and if his uneasiness continued still the same. He told me in great confidence that his agony increased every moment; and that when he waked this morning he found himself quite overcome with distress, so as to be utterly speechless. I leave you to judge, my dearest Sister, how great my sorrow must be, to see the two persons in the world for whom I have the highest love and esteem reduced to the last extremity. And who is the cause of all this but yourself, dear Sister? Had you returned but the least word of answer, frankly and immediately, all would have been made up. When you told me that our gracious God does not approve your returning an answer to the letter you received after the order given you by your

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dear Father, you really moved my compassion for you. He received your letter at Nine on Sunday morning, and has a great deal of reason to be dissatisfied with it; for you say nothing but in vindication of yourself, and lay the whole blame upon him. God be praised! may it please him to open your eyes once for all. However, next Friday his Charity will bring him to Ollioules, after saying Mass here at Toulon. My dearest Sister, I beg it as a Favour for Jesus Christ's sake that you will speak to him with all possible sincerity, and since he is desirous to comfort you, let him in return receive some from you. You are sensible that nothing but my great concern for every thing that relates to you makes me take the liberty of speaking my mind so freely, and therefore, my good Dear, you will pardon it. I conclude with assuring you, that I rejoice at the Consolation which you are to receive on Friday, a day destin'd for your greatest happiness. My dear Sister, I embrace you from the bottom of my heart. I am every day more closely united with you, never leaving you at the Foot of the Cross of our Saviour Jesus Christ. Good-night.

This letter unsubscribed, and dictated by our Father to *la Guiol*, (for how should a Joiner's wife be capable of composing it?) and interspersed, according to his custom, with expressions sacred to piety, evidently proves on one hand the violence of his passion for his Penitent, seeing a little indifference, or a letter not quite so tender as usual, was enough to throw him into the deepest melancholly; and on the other gives us a compleat Idea of *la Guiol*'s function, who took such a deal of pains to bring the two lovers together again, and was so heartily delighted with the pleasure and happiness they were to enjoy, in the first interview designed for their reconciliation.

The sixth Presumption against Father *Girard* is founded on the direct evidence produced in the Proceedings, that when he was alone with his Devotee at the grate of the Choir or of the Parlour, he made her open a little window of the grate with a small knife  
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which he lent her, and made her put her Head through, embraced and kissed her. These facts are proved point-blank by four witnesses ; but who knows how many and what other criminal liberties he took with this young Lady ; when they had none to overlook them but the walls and the grates ?

Now do not all these presumptions and facts amount to an unanswerable Proof of this Confessor's spiritual Incest with his Penitent, according to all our Casuists, even those of the Society ? Whether they do, or do not, the next Proof we shall produce renders all the rest superfluous ; which is, that Father Girard locked himself up alone with her in her Bed-chamber for hours together, once in the Convent at *Ollioules*, and above a hundred times at *Toulon*. The facts are fully proved in the proceedings, and the Defendant does not deny them.

Why, says he, but she was drest and only laid down on the bed, nor did her Fits throw her into any immodest postures. Now, besides that he frequently saw her undrest, whom will he persuade that, drest or undrest, the violence of her Fits of Convulsion, which twisted her body into so many different postures, never threw her into any that were contrary to the rules of modesty, or dangerous to the chastity of a Confessor ? He owns, *he was locked up in Miss Cadiere's chamber ; but never above eight or nine times at most, and that after Easter last ; that sometimes he, and sometimes Miss Cadiere shut the door, but that the thing was secret and without scandal.* 'Tis probable our Confessor's Morals may make Sin to consist in the Scandal only ; but his Confession is very unfair, both as to the date and the number of times ; for it is certain and proved, that he was locked up with his Votary above an hundred times in her bed chamber, where he usually past the whole afternoon from one or half an hour past one till night ; and that these visits begun in *December 1729*.

Well, but how did he employ the time he spent alone with her ? Why if you'll believe him, he only waited  
till

till her Fit was over, that he might talk to her of God. But what did he do while the Fit was upon her? for then she was insensible and could not hear him talk of God. Why did he choose to be alone with her at such a time, and banish every body else out of the room? Could not her Mother, her Maid, or her Brothers have been more serviceable to her than he? Or could not they at least have assisted him? No, he did not want their Assistance; for one need not be either a Prophet or Conjuror to guess how he was employed.

But why did he shut himself up with her upon other occasions? It happened so, says he, four or five times on account of her wounds. A very fine employment truly for a Confessor, to lock himself up with a pretty young Lady, in order to examine her body from top to toe, and contemplate her wounds, especially that on her Side, of which he makes such a curious and exact description in his Answers, where he tells us, *it was on the false ribs, about four inches below the left pap, towards the left Side.* However it seems he did not see the two ribs that were raised above the rest, nor the breast-bone which was raised above two inches by the superabundance of graces she received through her extraordinary Love for Jesus Christ, as *Philip de Neri* did: but he felt them through the Handkerchief which she wore about her neck, and told her that the right side of his breast was likewise higher than the other, arising from the same cause. This was a sort of offer to show her his ribs, and probably made with a view to engage his Penitent to make no scruple of showing him hers.

But our Director's precaution, if he was really so cautious, in feeling his fair Penitent's ribs through only her Neck-handkerchief, which is commonly of Muslin, or something so fine as to be almost imperceptible, was a most admirable preservative against temptation. While he even thus felt the Fair one's ribs, how did he dispose his hands so as to avoid all danger? What a delightful Employment for a Confessor to spend his time in measuring the inches between the Stigma on a young Lady's  
side



side and her left pap, as well as the elevation of her ribs forced up by a superabundance of Grace ! And is it thus our Jesuit endeavours to imitate the purity of the Angels recommended by the Founder of his Order ?

Ye Doctors of the Church, ye profound Masters of Evangelical Morality, ye timorous Directors, who imagine that by the least cast of an eye, the least privacy with a woman, all is lost, and that Chastity can never triumph but by flight, here learn and own your Ignorance. Behold, an Angel of purity is come to instruct us how we may gaze upon a lovely and beloved Fair one, stript stark naked, may contemplate her charms from top to toe, nay, even give her the Discipline, without the least carnal emotion or danger of any. What a miracle of Chastity must he be !

Not so the Canons, the Casuists, nay, the Institutes of the Jesuits themselves; for they require no other proof of a man's having lain with a woman, than his being locked up alone with her in a bed chamber; nor will they allow any Ecclesiastical person to visit a woman without being attended by a Companion, who is to be present all the while, and to hear and see all that passes,

For these reasons the Confession which Father *Girard* has made of his having been locked up eight or nine times alone with Miss *Cadiere*, is sufficient to convict him of having committed spiritual incest with her, because, according to the Canons and the Rules of his own Order, it is a presumption *Juris & de Jure*, which supercedes all other proof, nay, stands firm notwithstanding positive evidence to the contrary. But if this be true in general, if any man, if a Priest be deemed to have enjoyed the woman with whom he is found locked up alone, and to have had no other possible motive for locking himself up alone with her; what are we to think of one who is at once both Jesuit and Quietist, who looks upon the greatest crimes as indifferent actions, and believes all pleasure of whatever nature to be lawful; who teaches his Penitent no other Principles of morality, but to forget herself, to be en-  
tired

*virely passive, and to banish all scruple; a Jesuit passionately in love with his Penitent, who visited her with the utmost Assiduity while at home, and went twice or thrice a week to see her at Ollioules, who wrote her every day the most passionate and tender letters, who was incapable of doing any thing but for her, who carried her with him wherever he went, and with whom she was always present, though he conversed and had to do with others, who longed impatiently to see her again, and to see all, to tire her, and to go halves with her; who knew so well how to engage her affections by the tenderest titles; who gazed with so much sensuality upon her Marks, and her Ribs, and like those Priests mentioned by Plutarch in his Life of Numa Pompilius, with his own hand gave his Vestal the Discipline, as a penance for her faults; a Jesuit whose passion for his Penitent was so violent, that neither the bars of a grate, nor the sanctity of the holiest places could prevent him from embracing and kissing her. If the Church, if the presence of whatever is most sacred and most awful could lay no restraint upon his ungovernable passion, nor hinder him from gathering the fruits of Love, who can think Miss Cadriere's bed chamber had the virtue to work so great a miracle, or that he would there decline enjoying a conquest he had so long been aiming at, had employed so many arts to obtain, and which the nature of the place and the insensibility of his mistress made so natural and easy?*

These are all invincible proofs of the Truth of Miss Cadriere's complaint against him, and of all the excesses of Lewdness contained in her deposition, the detail whereof is shocking to a chaste ear. It is further proved in the proceedings, that at a time when her veracity could not be suspected, and long before this Suit began, she told what she now charges him with in confidence to several of Father Girard's Penitents, particularly to *la Guyol, la Laugier, la Gravier, l'Allemande, la Batarelle, and la Reboul*, who in return informed her that he took the same criminal Liberties with them too; she also told it to several of the Nuns of *Ollioules*, while

while she was among them, as has been made appear by a great Number of Evidences. We shall not here repeat all the monstrous and shameful Acts of Uncleaness committed by this Confessor with his Penitent, lest we should too much fully our Memorial and the Imagination of our Readers. We are in perpetual Pain for fear we should either say too much at the expence of Modesty, or too little at the expence of Innocence and Truth. We can only affirm that he has in Practice far exceeded all *Sanchez's* Theory†.

Father *Girard* is guilty not only of debauching his Penitent, and committing spiritual Incest with her, but likewise of procuring Abortion, which is a new and superabundant Proof of the former crime. The Fact, as it is related above in the Case, appears from the Depositions of several Witnesses, by which three remarkable Particulars are fully proved, that amount to a demonstration of his Guilt.

The first is his fetching a Porringer of Water every day out of the Kitchen, and carrying it up two pair of stairs up to Miss *Cadiere's* Chamber, allowing no body to touch it but himself. For, what reasons could a celebrated Preacher, a famous Confessor have for debasing himself to so mean an Office as that of nursing his Penitent? Why did not he leave it to her Mother, her Maid, or her Brothers who were very desirous to do it, if he would have allowed them?

The second is Miss *Cadiere's* great loss of Blood, which has been proved, and which Father *Girard* himself assured the Abbess and the Mistress of the Novices, exceeded twenty pounds.

The third is, that when Miss *Cadiere* ordered the Maid to throw out a pot-full of Blood, Father *Girard* said twice over, *What Madness! O what Madness!* terms very proper to prove there was some Mystery in that Pot, not fit to be trusted to a Maid. And ought it not to be looked upon as no ambiguous Proof of their unlawful

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† See the Note on Pag. 61.



unlawful Commerce together, that Miss *Cadiere* should have the Confidence to give her Maid a Pot full of Blood while Father *Girard* was in the Room? a Liberty which a married Woman durst hardly take in the presence of her Husband.

Besides all this, Miss *Cadiere* told the thing in Confidence to several Persons as soon as it happened, some time afterwards, and long before this Process began, as they have deposed. But let us now see what the Father himself says to it, for out of his own Mouth shall we condemn him.

He has owned then, *that Miss Cadiere having frequently complained to him that she was exceeding thirsty, from the time she began to be possessed till she removed to Ollioules, he had now and then fetched her a little Water to drink out of meer Charity.* He will not indeed say he gave her any Drugs in it, and purposefully assigns a wrong date, but however confesses this material Fact, that he several times fetched her Water; and the Fact being once owned, we are not to take his Word for the Motive of it.

He has owned, *that being one Evening in Miss Cadiere's Chamber, about the latter End of April, she took up a Chamber-pot wherein was a blackish Liquor, which she immediately carried away, and put it out of the Room.* He saw the Pot full of Blood then; and this Curiosity of his added to her Freedom in bringing it out before him, are manifest Tokens of too great Familiarity.

He has also owned, that he dissuaded her Mother from calling a Physician to her. And what other Motive could Father *Girard* have for opposing it, but his Apprehension lest the Nature and Cause of her Indisposition should by that Means be discovered?

Lastly, his Letter to Miss *Cadiere* of July 30th contains the fullest proof of his guilt. He therein says to her, *let me know when and how your Blessings returned; I humbly implore him who is the only Source of them to pour them out upon you in greater abundance, and that the Stop which has been put to them by your Sins*

*She* may be at last a *Dam* broken down, after which the *Waters* overflow and carry all before them. For these Expressions, although perplexed, can by no construction be applied to her Stigmas, as the Jesuit pretends in his written Notes; wherein he discovers but very little Judgment or sound Reasoning. They relate plainly to those Tokens which exclude pregnancy; the return whereof gave great joy to our Reverend Father, because it was a sure proof that she was not with child, and so eased him of all his Fears. His Joy and Satisfaction upon that account appear through the whole of this letter, which he concludes with these Words: *I am in him the very same that you thought me in our days of greatest happiness and tranquillity.* Thus is he convicted of procuring her Abortion, even by his own confession.

It is not to be supposed that Father Girard confined his Affections to Miss *Cadiere* alone, though she was his principal favourite; his too liberal heart extended its influences to several others of his Penitents, with whom he took the same liberties that he used with her. It is notorious at *Toulon* and proved in the proceedings that this chaste Director had formed to himself a little Seraglio of seven or eight stigmatized Devotees. *La Laugier* owned that he had debauched her, and that she was with child by him; and *la Batarelle* deposed that one day when she was at *la Guyol's* house, she said to her; *my husband is gone to Beaucaire, and the Rector is to come and see me; priez stay and we'll measure him.* So that *la Guyol* had two different Offices under him. But it would be endless to go through them all.

Father Girard is not the first Jesuit that ever seduced his Penitent: the Story of Father *Mena* too nearly resembles his to be omitted in this place. He was a Jesuit of very extraordinary talents, made fine Discourses in the Pulpit, and in Conversation was always talking of God, and Eternity; he was thin, pale, and hollow-eyed: his dress was little better than rags, and he

wore a huge rosary. This Jesuit being fallen in love with one of his Penitents at *Salamanca* who was very silly, told her God had revealed to him that it was his Pleasure they two should live together in conjugal Union; but that it was necessary to keep it a Secret from every body. She did not presently swallow the Bait; and as he judged she would not fail to consult the Doctors of the University, he thought it proper to be beforehand with her; accordingly away he went and told them that he had a very scrupulous Penitent who intended to consult them, but desired that without hearing what she had to say, they would order her implicitly to follow his Directions. As he had the Reputation of uncommon merit and virtue, they did not in the least suspect him of any ill design; and therefore when the Lady applied to them they told her at once, without hearing her, that she could not do better than comply with every thing Father *Mena* should advise her to. The good honest woman concluded it must needs be the Will of God, and so consented to marry her Confessor. He had several children by her, yet still continued to say Mass, and to perform all other exercises of piety; he read Lessons of Morality to the College of Jesuits, and kept his Mistress in an Hermitage hard by.

The Inquisition being informed of what had passed, seized Father *Mena* and clapt him into Goal. His imprisonment made a great noise in proportion to the reputation he had acquired by his pretended sanctity. The whole Society engaged in his defence, and by means of some certificates that Father *Mena* was very ill, got leave to remove him to their College where he might be better taken care of, and at the same time, be guarded by the Officers of the Inquisition. As there was no possibility of stifling an affair that had raised so loud a clamour, they made use of this Stratagem to bring him off. They gave out that Father *Mena* was dead, his Knell was rung, and having made up a body of thin laths, with a face and hands of pasteboard, they drest up this image in a Jesuit's habit and put it into a Coffin,



Coffin, while the real *Mena* was set upon a Mule, and never stopt till he arrived at *Genoa*, where he publicly explained the Law of *Moses* to the *Jews*. Thus was the Prosecution eluded, and Father *Mena* escaped unpunished. Father *Girard* and his Accomplices are endeavouring to play the same Game; no stone is left unturned to bring him off, and such Arts have been used for that purpose, as are no less odious and abominable than the crimes laid to his charge.

For no sooner had Miss *Cadiere* laid her Accusation before the Criminal Judge, but she was confined to the Convent of the *Ursulines* at *Toulon*, which is entirely devoted to the Jesuits, as we have shown; there she is maltreated to force her to a retraction; she is refused the Confessor she desires, and compelled to use Mr. *Berges* or none; he being entirely governed by the Jesuits, goes to act the part of a Confessor to this young Lady, attended by Father *Sabatier* and two Witnesses, with no other view but to oblige her to withdraw her Complaint, and tells her that unless she begins with a retraction there is neither Confession, nor Absolution for her. How vexatious! how violent is such a Proceeding?

That door being shut, the Proctor of the Bishop's Court enters himself in the service of the Jesuits, and contrary both to Law and Justice, by a prevarication that deserves the severest punishment, produces no witnesses but such as are likely to favour the Jesuit's escaping with impunity for those crimes which he ought to have pursued with vengeance. The Register and the Chancellor carry the proceedings every night to the Jesuit's Convent; there they show them to the Criminal and Father *Sabatier*, who seeing what the Plaintiff's witnesses had deposed, next Day produce other evidences by the Proctor's means, and make them swear directly contrary to the Plaintiff's witnesses that had been heard, had been sworn the day before; and this Practice is continued through the whole course of the Proceedings, which one need only read to be convinced of the fact. Well, but what sort of witnesses did the Jesuits procure to be examined by the Proctor's means? Why, even Father *Girard's* own Penitents, and most of them stigmatized Devotees,

with whom he had taken the same criminal liberties, who were the Accomplices of his debauchery, and whom he all along continued to confess, and still confesses, at the head of whom is the famous *Guyot* his confident, who was the first evidence produced by the Proctor, and was followed by *la Laugier*, *la Raboul*, *la Gravier*, and *la Berlue*; the rest are all the Penitents of Father *de Sabatier*, who is Father *Girard's* intimate friend, and the Author of this Prosecution, who solicites here for him, though so many reasons well known to the Public ought to have made him a little more reserved.

Thus does this Jesuit, not content with abusing the Sacraments to seduce his Devotees and commit upon them the foulest crimes, still continue to abuse them for suborning witnesses, and procuring impunity.

Miss *Cadiere* summons her witnesses, and when they offer to depose at the Bishop's Court, they find Jesuits and others there ready to suborn them; but being proof against all such attacks, they are forced to give up their Summons and retire without being heard. When those that were heard had honour and resolution enough to resist all solicitation and speak the truth, the Chancellor left out of their depositions some of the most material facts, as has been proved.

Father *Girard* was not content with engaging the Proctor to hear in his favour the Lady *de Guerin* Superior of the *Ursulines*, and the Lady *de Cogolin*, both actually his Penitents, the former of whom has a Brother in the Order who has a considerable Interest. He further prevailed with the Lady *de Cogolin* to write to the Lady *de Beaussier* the younger, Nun of *St. Clare*, on the 28th of *January* last, in order to suborn her, and desiring her likewise to suborn several others, and get them summoned, when sufficiently prepared, in the Proctors name. She directs her also, that in order to invalidate the evidence of *Mary Ann Materone*, who had deposed that she saw Father *Girard* kiss Miss *Cadiere* in the parlour, at the Grate of the Choir, and in bed, she must give out, and get others to spread it about, that Miss *Cadiere's* relations had offered

offered a pension to the said evidence. Here follows that Letter, which the Providence of God hath for his Glory lately brought into our hands. It was proved to be genuine and original May 11. 1731.

Dear MADAM,

I Received your Letters all in one paquet by an Ob-  
servantine Father, and am mightily pleased with them. As to the immoral Practices of la Materone, we must not pretend to be particular; that would be beginning a new prosecution: we will therefore be satisfied with summoning Miss Camelin the younger, Mr. Portalis, Miss Vialis, and some others of your house, who have not already deposed, for those who have, cannot be summoned a second time; so that you need not be afraid of being drawn into any thing that may give or occasion you the least trouble. The Trial goes as well as can be wished for the Rector; the Bishop's Court has already taken the Depositions of all Miss Cadieere's evidences, but has not yet done hearing the Father's. Your Maid swore, as she said she would, that the Rector kissed Miss Cadieere once at the window in the grate of the Choir, and another time in bed, with some other particulars of the same kind. It will be sufficient that the witnesses who are to depose, swear that they heard her talk of Miss Cadieere's being a Saint, and working Miracles, of her obligations to Miss Cadieere's Family, and of a pension which her relations promised her for her maintenance; that is the main point. I shall send you shortly three pair of mittins for payment of the thirty sols I owe you, on account of the Agnus Dei's I had of you; but as to bartering any other pieces of work with you or the other Ladies, I have talked of it to our Sisters who seemed not much inclined to it; therefore send me nothing till they want it, for I shall be sure to let you know when they do. The Father Rector presents his respects to you. I am with all my Heart,

Madam,

Your most humble Servant,

Sister de Cogolin.

It cannot be doubted that Father Girard procured this Letter; both because the only design of it being to save him



him by means of false witnesses from the punishment due to his crimes, it can be attributed to no other; and because these words, *The Rector presents his Respects to you*, prove that he was present when the Lady de Cogolin writ it, and that he dictated it to her: and lastly, because that when this letter was proved to be really hers, she owned that Father Girard and the Lady de Guerin made her write it; and this confession gave occasion to a Tragicomical Farce which every body knows made noise enough in *Toulon*; and ended in something worse than tearing of Head-cloths and Handkerchiefs, so that Father Girard is hereby convicted of procuring this letter to be written in order to suborn evidence.

The consequence of this letter was, that the Lady de Beaussier the younger caused Mr. Portalis a Priest, together with some Nuns, as directed in the Letter, to be summoned in the Proctor's name. In the evidence she her self had given before the receipt of this letter, she had not said a word of the pension, but took care to add it in her re-examination after it came to hand, and suborned her eldest Sister and the Lady de Camelin the younger to do the same, though neither of them had given the least hint of it in their former depositions. They swore that the Maid should have said, she was sorry she had refused the pension that was offered her. And thus have we proved that the subornation was executed according to the Directions of the Letter.

But this was not all; for they furnished the Lady de Beaussier the younger with an assistant to help her to carry on the work. And that was Father Aubany, an *Observant*, who being accused of several capital crimes, particularly of ravishing a young girl of thirteen (of which he was proved guilty in the proceedings against him) was forced to quit the Country, and consult his safety by Flight. Knowing that this man had a Sister in the Convent at *Olsonles*, a very great intimacy with four or five more of the Nuns, and that he was upon these accounts the fittest person in the world to make them say any thing he had a mind in favour of Father Girard, they got him recalled, and a general indemnity granted him, on condition he would do all in his power to bring off the Jesuit. It is very natural to be hearty in

the service of such as are like our selves, and accordingly this Gentleman has exactly fulfilled the conditions of his Pardon. The Plot whereof he and the Lady *de Beausflier* the younger were the contrainers and principal managers was executed in the following manner.

They judged it would greatly invalidate the Evidence given by *Marian Materone* the Maid of the Convent, if witnesses were brought to swear that she told them, that when she surpris'd Father *Girard* kissing Miss *Cadiere* in the parlour, she saw what pass'd through a hole in the latch of the door, having cut the cord that pass'd through it; and if they made these witnesses to add, that this fact must be false, because at that time there was no hole in the latch for a cord to pass through; but that three or four days after they did find a hole newly made, and another bored half through. The plot thus concerted was executed by the Lady *de Beausflier* the younger, Mr. *Portalis* the Priest, the Lady *de Camelin* the younger, all suborned as directed in the Lady *de Cogolin's* Letter, and by honest Father *Aubany*, who also drew into the plot the Lady *de Beausflier* the elder, his intimate friend, being assisted in bringing her over by the solicitations of her Sister, who was commission'd for that purpose. Accordingly the Lady *de Beausflier* the elder, and the Lady *de Camelin* the younger in their depositions, and the Lady *de Beausflier* the younger, in her re-examination, failed not to affirm that the Maid had told them that she saw Father *Girard* kiss Miss *Cadiere* in the parlour, and that she saw it through a hole in the latch of the door, in which they run a string that she cut; and that being resolved to enquire into the truth of the fact, they went themselves and looked at the door, and besides caused it to be examined by Mr. *Portalis* and an *Observant* Friar, who assured them there was no such Thing as a hole; that two or three days after being desirous to have the said door examined once more, and more carefully, by the same persons, to see if there was any hole, they found one newly made, and another just begun. Mr. *Portalis* also is clear that he examined the door twice over at the desire of the Ladies *de Beausflier* and *de Camelin*, and that

that the first time there was no hole, but the second there was one and half another. What is most singular is that Father *Aubany*, whom these Ladies never mention'd, having spoke only of an *Observantin* Friar, starts up here of a sudden and by his deposition substitutes himself in the room of this same Friar, to act the part of a Surveyor in conjunction with Mr. *Portalis*, and affirms he examined the door twice over. Was there ever such sorry, pitiful management? Are not both the plot and the subornation obvious to half an eye? For,

First, None of these facts were ever thought of till after the receipt of the Lady *de Cogolin's* letter, which contained the directions and commission of subornation. Not one of them is so much as hinted at in the depositions prior to that letter, and the Nuns who had given in their evidence before never thought of them till their re-examination.

Secondly, One cannot help laughing at that piece of affectation in the two Ladies *de Beauvillier* and *de Camelin* to pretend that they had the door formally surveyed: why were they so mighty careful to invalidate the Maid's evidence?

Thirdly, Father *Aubany*, who had been the Guardian of his Convent, metamorphoses himself into a Friar (or Brother) of the order, to fill up a Vacancy and act the surveyor in conjunction with Mr. *Portalis*; though the Nuns who named the surveyors did not mention him, but talked only of a Friar, who they said had *very good eyes*.

Fourthly, What renders the whole Scheme useless is that the Maid never said she saw what passed between Father *Girard* and Miss *Cadiere* in the parlour through a Hole in the latch of the door; but on the contrary, that it was by opening the door very softly, and that she saw them in the same posture at the grate of the Choir.

Lastly, The Maid's testimony is corroborated by the evidence of three unexceptionable witnesses, as has been proved. From all this it follows that the Proctor was their principal Instrument of subornation, seeing he took the depositions of several of these witnesses, for to reason in the world but to procure evidence for the  
affair



affair of the hole in the door, and the pretended Pension promised the Maid; and all in order to vindicate Father *Girard*. For shame! What a Prostitution is this of a publick office?

But there is still another strong Proof that the Jesuits are guilty of Subornation of Perjury. They made Sister *Gaudin*, Sister *Portalis*, and the Lady *de Cogolin* (whose letter sufficiently shows her Attachment to Father *Girard* her Confessor, and her Concern for his Success) say, that they had heard *Magdalen Panque* say, that when Miss *Cadiere* was at Mr. *Panque*'s Country-Seat, she locked herself up with the Prior of the *Carmelites*. And yet this *Magdalen Panque* who has been sworn, plainly gives them the lie, seeing neither in her deposition nor in her re-examination does she say any such thing. This of it self would be enough to invalidate the evidence of these three suborned Nuns: (for it is a Maxim in Law that a witness deposing that he heard such a person say so and so, is not to be credited any further than the said Person confirms that evidence by his own) but besides, *Magdalen Panque* being confronted with Miss *Cadiere*, affirmed, *that she never said any such thing to these Ladies, and that it was a downright falsehood.*

In short, it is undeniably proved that Father *Aulany* and Father *Boutier*, both *Observantins* and Emis-saries of the Jesuits, in abuse of the Name and Authority of the Bishop of *Toulon*, told the Abbess and several of the Nuns that that Prelate was extremely angry with them for suffering their Maid to depose against Father *Girard*, and threatened that if any of them gave Evidence against the Jesuit, he would turn them out of the Convent in four and twenty Hours: which gave the Abbess occasion to answer that her Monastery, being a Royal one, did not depend upon my Lord Bishop, and that they could not refuse declaring the truth when Justice required it.

These are all very evident Marks of Subornation, without saying any thing of those which are not come to our knowledge. But we need not be surprised; 'tis the ordinary defence of the Jesuits in all criminal Actions; especially those of this Nature: Nor is their Conduct herein different from their Maxims. The length of

this Memorial will not allow us to add many Instances of this kind; but it is fit we should at least insert one which is very much a kin to the Case before us.

The College of Jesuits at *Granada* having an Estate at a place called *Caparacena*, about six Miles from *Granada*, committed the Care of it to a certain Friar of their Order. The Friar fell in love with a married Woman of the Place, and in order to carry on an amour with her, employed the Husband in manuring the Ground, and even doubled his Wages, that he might by this Means keep him constantly at Work in the Fields, and so have both a freer and safer Access to his Wife. He improved his time so well, that he soon got Possession of her. The Husband, notwithstanding his double Wages, could not help being a little jealous of the Friar; and to make himself easy, resolved to spoil the Intrigue. But how to effect it was the Difficulty; for the Friar was very fond of his Wife, and she was far from disliking him. One Day our Friar took a trip from *Granada* to visit his Mistress, and never doubting but her Husband was busy in the Fields, went directly to the Door, alighted, and went in. The Fair one was not coy, nor the gallant slow in improving his Opportunity: But in the midst of their Happiness, the injur'd Husband, who probably had some Notice of the Friar's intended visit, and for that reason had conceal'd himself in the House, went up to his Wife's Bed-chamber and caught them in the very Act, stabbed the poor Friar, and then throwing up his Cap, cried out, *Away go Horns*. As there was nothing but Justice in the Husband's Conduct, which was moreover authoriz'd by the Law, and as the Friar was the only Criminal, he immediately commenced an Action, in which he fully proved the Friar's unlawful Commerce with his Wife, and made it appear that he killed him in the very Act with her. The Rector of the Jesuits College at *Granada* was no sooner inform'd of what had happened, but he presented a Petition desiring, that an Information might be lodg'd concerning the Murder of this Friar; and what by presents and what by promises, prevailed with all the Witnesses who had been heard at the Husband's Request, to retract their Depositions; and produced others to swear on

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long, and still is confined to a Convent, ignominiously transported from place to place by the Sheriff's Officers, and abandoned to that Shame and Distress which ought to have been the Criminal's portion. Shall the Jesuits then, the Jesuits be the only Subjects of his Majesty, whose Crimes the publick Justice of their Country dare not chastise? and must the Punishment justly due to them recoil upon their innocent Accusers?

Further, Is it not very surprising that the Society, instead of disowning so scandalous a Member, and abandoning him to the just reward of his Actions, should adopt his Guilt, by employing the strongest Solicitations and basest Arts to bring him off with impunity, and so crush that Innocence which he had abused? In the name of God, allow they might have defended him before he was legally convicted, while he was yet only accused of such horrid crimes, and while the faint remains of a dying reputation in some measure favoured his innocence; but when his Guilt is evidently proved by the Proceedings, of which they cannot be ignorant, by his own confession, and by letters under his hand, is it not both for the interest and the honour of the Society to give up a member who is so great a disgrace to it? By such a Conduct the Lustre of that venerable Body would not have been sullied in the least; but now, do not they protect him as a guilty Criminal, and because he is so? and when we observe the pains they take to procure him impunity, have we not good reason to say, that he has offended no otherwise than as a Jesuit, and that the whole Society is bound to save him harmless?

After all that has been said and proved, will the Delinquent pretend, that this is nothing but a conspiracy formed by Miss *Cadiere*, her Brothers and the Prior of the *Carmelites* with no other view but to ruin his Character? The Evasion would be very ridiculous. For,

In the first place, whom will he persuade to believe that a young Lady, whose Reputation is in every other respect unblemished, since even the Calumny of this Jesuit and his Emissaries can find nothing in it to censure; that a young Lady of a good family, with no inconsiderable fortune; who out of a virtuous Principle refused several very honourable Matches, should have formed the ridiculous project of accusing him in such a manner, out of pure malice to him, or partiality for his enemies, without the hopes of reaping any other Fruit of it, but dishonour to herself? that two Brothers,  
Priests

Priests, whose lives have always been very regular, should resolve to disgrace their Sister, disgrace themselves and their whole family? that the Prior of the *Carmelites*, who was but just come to *Toulon*, and was no otherwise, no farther concerned in the affair than in obedience to the Bishop's commands, who entrusted the Direction of this young Lady to his care; that he should combine with them to accuse a Jesuit, whose crimes every body knows it is very difficult to punish; and that all of them should wantonly and rashly expose themselves to all the consequences of such an accusation, and all the trouble they have since undergone? One must have the imagination of a guilty Jesuit to produce Ideas so monstrous that they shock both sound reason and common sense.

*Secondly*, There can be no such plot, unless Father *Girard* be innocent, and the whole charge against him an infamous calumny. But he is convicted of all the crimes of which he was accused, not only by above sixty witnesses, but by his own letters and by his own confession. How is the Pretence of a plot to be reconciled with such strong conviction?

*Lastly*, If Miss *Cadiere* could be supposed to have wantonly laid her complaint before the Criminal Judge, when she might have buried her own shame and the villany of her Confessor in eternal oblivion, we will grant her conduct might have been suspected not of a malicious plot, but of extravagant folly: but it was not she that revealed this mystery of iniquity; 'twas the Chancellor himself, who in violation of the Laws, and by an Abuse of his Office that deserves to be severely punished, forced her upon oath to discover it. Why, did not both she and her Brother throw themselves at the Bishop's feet, begging him for God's sake not to publish their Dishonour? did not they employ the most powerful Interest in *Toulon* to dissuade him from it? and did not he give them his word of honour he would not do it? yet in despite of that, did not the Jesuits themselves, directed by that spirit of insatiation which always attends great crimes, prevail with him to proclaim the Scandal which it was so much their interest to suppress? If it were possible to imagine any conspiracy in this affair, how many reasons are there to suspect

best one has been formed against this unfortunate young Lady; to rob her of her Fortune and her Quiet as well as her Honour?

Father *Girard* has the Assurance to pretend that *Mila Cadere's* Appeal against him ought not to be received, and that none has a right to prosecute him but the Attorney General. This is the Refuge of a Criminal, who conscious of his Guilt would have none to sue for the Punishment of it. Shall an Action of Ravishment which by the only Law in the Code, *De raptu virginum*, as well as by our Statutes, is allowed to all women married or unmarried that have been debauched, be refused, in subversion of all Rules, to a Penitent against her Confessor, who by an abuse of his sacred office has deluded her whom he ought to have directed in the paths of virtue?

If then Father *Girard* is convicted of the Crimes of Quietism, Enchantment, Sorcery, Ravishment, Spiritual Incest, Procurement of Abortion, and Subornation of Perjury, is it not a violation of all the Rules, that he should be barely summoned to make his defence, as if he were accused of no more than a simple riot or breach of the Peace? Ought not every Sentence to be proportioned to the nature of the crime, and of the evidence, as directed by the Laws, and particularly by the Statute of 1670, according to the quality of the crime, of the evidence, and of those concerned, the Parties shall be summoned to a hearing, enter into a recognisance for their personal Appearance, or their Persons shall be seized. On the bare Oath of the meanest Peasant the persons of Men of the first Quality have been seized for a Rape, of which an hundred instances might be produced, and here a Penitent accuses her Director of Ravishment, Spiritual Incest, and several other horrible crimes, of which he is fully convicted in form, and yet he is barely summoned to take his trial: what is, if this be not, a mocking of Justice?

But for what reason, or upon what pretence of it, is *Mila Cadere* obliged to enter into a Recognisance for her personal appearance? Alas! the Plaintiff in an Action of Ravishment, who voluntarily resigns herself and her cause to the Judgment of the Court, need not



not, never can be so treated, unless she has the Character of a scandalous Prostitute; and even then the worst that can be done is to reject her complaint; and wherever any doubt arises about her Character, the Law presumes that she would not have yielded to the temptations of her Seducer, but by the force of violent Solicitations.

Were *Molinis's* Penitents, who gave themselves up to his Pleasure, and whom he deluded by his Quietism, involved in his Sentence? was not he looked upon as the only Criminal, and was not he alone punished? In this Case the Delinquent is so much the more criminal, and the Plaintiff so much the more innocent, that in order to seduce her he employed not only Quietism, but Sorcery and Enchantment besides. By means of these he first entangled her Affections, and corrupted her Heart; and then by treachery and surprise debauched her body at a time when a fit of possession or extasy had deprived her of her Senses. Of what a complication of villany does this Monster stand convicted? But with what crime can the poor unfortunate young Lady be upbraided? Is it not enough that she is for ever dishonoured? Is it not sufficient that she is ruined by her Confessor's lust, unless she be sacrificed to his Malice? Unhappy Maid.

We have now proved the Crimes with which Father *Girard* stands charged, and the Innocence of Miss *Cadiere* by the strongest Arguments, and the most unexceptionable Evidence. It is high time for the former to enter into that state of shame and confusion, which is the first punishment of Guilt; and for the other to be delivered out of it, and restored to her Liberty; and that the proceedings against her and all that followed upon them be repealed; seeing the Officers of Ecclesiastical Justice aimed at nothing by them, but to screen the guilty and crush the innocent. This August Parliament has always been the terror of the wicked, and the refuge of oppressed Innocence; is it possible that the influence of the Jesuits, and their powerful solicitations should alter their disposition to justice? Is it possible they can refuse their protection to innocence so evident, so universally owned, and so strongly recommended by the vexation it has endured, and

by the justice and importance of the Cause which it maintains? 'Tis the cause of Religion, 'tis the publick cause, which she has preferred to her own reputation. If the Crimes of this delinquent are suffered to go unpunished, what must become of Religion? what must become of the Sacraments? what must become of the Public? The Sacraments will henceforth be profaned by wicked Directors without Fear, because they may do it with impunity; those fountains of divine grace and spiritual support, will turn to stones of stumbling and rocks of offence; the means of Purity will become the means of Uncleaness, and snares for unsuspecting innocence; when maids or wives commit their Souls to the direction of their Confessors under the sacred guard of Religion, instead of conducting them in the paths of Virtue, they will delude them into the ways of Vice. This Court cannot but be sensible of all the dangerous consequences that may attend this affair, and how loudly it demands the utmost attention. Your Justice is concerned to secure the interest of Religion and the Public, and to give peace to the injured World, which impatiently expects your Decision. For Fame has already spread her wings to carry the renown and the justice of your sentence to the furthest extremities of the earth.

*And your Prisoners shall ever pray, &c.*

16 OCT 26

CATHARINE CADIERE  
Chaudron, Advocate.  
Aubin, Solicitor.

*We could have been able to abridge this Memorial with the greatest reluctance we were forced to enter into such circumstantial detail of facts and proofs, but we found it necessary to lay the mouth of the Jesuits, to fix once for all the facts of this important affair, and to give a clear and true idea of it both to the Courts of Justice and the Publick, whose interest is particularly concerned in the event of it. We are only sorry that we were obliged to draw it up in so great a hurry, that it is not so perfect as we wish the public; but its faults we hope will be pardoned, considering by an unprecedented precipitation we have been obliged to write to defend a Cause so extensive and so important, which has engaged the attention and expectations of the whole World, that is generally granted in cases of the emergency and slightest nature. However, the richness of the Subject abundantly compensates the want of art, and will sufficiently recompense this performance to the publick perusal.*